A Faithful NARRATIVE OF *Remarkable Occurrences* In the CAPTIVITY of the Reverend Mr. *John Williams*, &c.

BRITISH MUSEUM

A Faithful HISTORY OF *Remarkable Occurrences*, IN THE Captivity and Deliverance, OF Mr. JOHN WILLIAMS;

Miniſter of the Goſpel in DEERFIELD, who, in the Deſolation which befel that Plantation, by an Incurſion of the *French* and *Indians*, was by *Them* carried away, with his Family, and his Neighbourhood, unto *CANADA*.

Drawn up by HIMSELF.

Whereto there is annexed a SERMON Preached by him, upon his RETURN, at the Lecture in *Boſton*, *December* 5. 1706. On thoſe Words, Luk. 8. 39. *Return to thine own Houſe, and ſhew how great Things God hath done unto thee.*

The Third EDITION.

As alſo an APPENDIX: Containing an Account of thoſe taken Captive at *Deerfield*, *February* 29. 1703,4. of thoſe kill'd after they went out of Town, thoſe who returned, and of thoſe ſtill abſent from their native Country; of thoſe who were Slain at that Time in or near the Town; and of the Miſchief done by the Enemy in *Deerfield*, from the Beginning of its Settlement to the Death of the Rev. Mr. *WILLIAMS*, in 1729. With a Concluſion to the whole. By the Rev. Mr. WILLIAMS of *Springfield*, and the Rev. Mr. PRINCE of *Boſton*.

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Imprimatur,

BRITISH MUSEUM

J. DUDLEY.

Page 103. Line 19. for *Dec.* 6. read *Dec.* 5.

The DEDICATION:

To His EXCELLENCY,

JOSEPH DUDLEY, Esq;

Captain General and GOVERNOUR in Chief, in and over Her Majesty's Province of the *Massachusetts-Bay* in *New-England*, &c.

SIR,

IT was a Satyrical Answer, and deeply reproachful to Mankind, which the *Philosopher* gave to that Question, *What soonest grows Old?* Replyed, *Thanks*. The Reproach of it would not be so sensible, were there not sensible Demonstrations of the Truth of it, in those that wear the Character of the Ingenious, such as are at first surprized at, and seem to have no common Relish of divine Goodness; yet too soon lose the Impression: *They sang God's Praise, but soon forgat His Works*. That it should be thus with Respect to our *Benefactors* on Earth, was contrary to the Ingenuity of Humane Nature but that our grateful Resentments of the such favours of Heaven, should soon be worn off by time, is to the last Degree Criminal and

It

It would be unaccountable Stupidity in me, not to maintain the moſt lively and awful Senſe of Divine Rebukes, which the holy GOD has ſeen meet in ſpotleſs Sovereignty to diſpenſe to me, my Family and People, in delivering us into the Hands of thoſe that hated us; who led us into a ſtrange Land; *My Soul has theſe ſtill in Remembrance, and is humbled in me*: However GOD has given us plentiful Occaſion to Sing of Mercy as well as Judgment. The Wonders of Divine Mercy, which we have ſeen in the Land of our Captivity, and Deliverance therefrom, cannot be forgotton without incurring the Guilt of the blackeſt Ingratitude.

To preſerve the Memory of *Theſe*, it has been thought adviſeable to publiſh a ſhort Account of ſome of *Thoſe* ſignal Appearances of Divine Power and Goodneſs for us; hoping it may ſerve to excite the *Praiſe*, *Faith* and *Hope* of all that Love GOD; And may peculiarly ſerve to cheriſh a *grateful Spirit*, and to render the Impreſſions of GOD's Mighty Works indelible on my Heart, and on *Thoſe* who with me, have ſeen the Wonders of the Lord, and taſted of his Salvation: That we may not fall under that heavy Charge made againſt *Iſrael* of Old, Pſal. 78. 11, 42. *They forgat* his work *and the Wonders He ſhewed them: They* remembred *not His Hand, nor the Day that He* delivered *them from the Enemy.*

And I cannot *SIR*, but think it moſt agreeable to my Duty to GOD, our Supream Redeemer, to mention your *EXCELLENCY*'s Name with Honour; Since Heaven has Honoured you as the prime Inſtrument in Returning our Captivity. Sure I am, The Laws of Juſtice and Gratitude (which are the Laws of God) do challenge from us, the moſt publick Acknowledgements of your uncommon Sympathy with us your Children, in our Bonds, Expreſſed in all Endearing Methods of Parental Care and Tenderneſs. All your People are cheriſh'd under your Wings, happy in your Government; and are obliged to Bleſs GOD for you: And among your People, thoſe who are immediately expoſed to the Outrages of the Enemy, have peculiarly felt Refreſhment from the benign Influences of your Wiſe and Tender Conduct; and are under the moſt ſenſible Engagements to acknowledge your EXCELLENCY, under GOD, as the Breath of There Noſtrils.

Your uncommon Sagacity and Prudence in contriving to looſe the Bonds of your Captived Children; your unwearied Vigour and Application, in purſuing them, to work our Diliverance, can never be enough Praiſed. It is moſt notorious that nothing was thought too difficult by you to Effect this Deſign; in that you readily ſent your own Son, Mr. *William Dudley*, to undergo the Hazards and Hardſhips

of a tedious Voyage, that this Affair might be tranſacted with Succeſs; which muſt not be forgotten, as an Expreſſion of your great Solicitude and Zeal to recover us from the Tyranny and Oppreſſion of our Captivity.

I doubt not but that the GOD, whom herein you have ſerved, will remember, and glorioufly Reward you; And may Heaven long preſerve you at our Helm, a Bleſſing ſo neceſſary for the Tranquility of this Province, in this Dark and Tempeſtuous Seaſon; May the beſt of Bleſſings from the Father of Lights, be ſhowred down upon your Perſon, Family and Government; which ſhall be the Prayer of,

Your EXCELLENCY's

Moſt Humble, Obedient,

March 3d. 1706-7. *and Dutiful Servant,*

BRITISH MUSEUM

John Williams.

THE

Redeemed Captive,

Returning to *ZION.*

THE Hiſtory I am going to write, proves, That Days of *Faſting* and *Prayer* without REFORMATION, will not avail, to turn away the Anger of God from a profeſſing People; and yet witneſſeth, how very advantagious, gracious Supplications are, to prepare particular Chriſtians, patiently to ſuffer the Will of God, in very trying publick Calamities. For ſome of us moved with Fear, ſet apart a Day of *Prayer*, to aſk of God, either to ſpare, and ſave us from the Hands of our Enemies, or to prepare us to Sanctify and honour Him, in what Way ſoever he ſhould come forth towards us. The Places of Scripture from whence we were entertained, were *Gen.* 32. 10, 11. *I am not worthy of the leaſt of all the Mercies, and of all the Truth which thou haſt ſhewed unto thy Servant: —Deliver me, I pray thee, from the Hand of my Brother, from the Hand of Eſau: for I fear him, leſt he will come and ſmite me, and the Mother with the Children.* [In the

Forenoon.] And *Gen.* 32. 26. *And he ſaid, Let me go, for the Day breaketh: and he ſaid, I will not let thee go, except thou bleſs me.* [In the Afternoon.] From which we were call'd upon to ſpread the Cauſes of Fear, relating to our own Selves, or Families before God; as alſo, how it becomes us with an undeniable Importunity to be following God, with earneſt Prayers for his Bleſſing, in every Condition. And it is very obſervable, how *GOD* ordered our Prayers in a peculiar Manner, to be going up to Him; to prepare us with a right *Chriſtian Spirit*, to undergo, and endure ſuffering Trials.

Not long after, the holy and righteous God, brought us under great Trials, as to our Perſons and Families, which put us under a Neceſſity, of ſpreading before Him in a Wilderneſs, the diſtreſſing Dangers and Calamities of our Relations; Yea, that call'd on us notwithſtanding ſeeming preſent Frowns, to reſolve by his Grace, not to be ſent away without a Bleſſing. *Jacob* in Wreſtling has the Hollow of his Thigh put out of Joint; and it is ſaid to him, *Let me go*: yet he is rather animated to an heroical Chriſtian Reſolution to continue earneſt for the Bleſſing, than diſcouraged from aſking.

ON [*Tueſday*] the *Twenty-ninth* of *February*, 1703,4. not long before Break of Day, the Enemy came in like a Flood upon us; our Watch being unfaithful: an Evil, whoſe awful Effects, in a Surprizal of our Fort, ſhould beſpeak all Watchmen to avoid, as they would not bring the Charge of Blood upon themſelves. They came to my Houſe in the Beginning of the Onſet, and by their violent Endeavours to break open Doors and Windows, with *Axes* & *Hatchets*, awaken'd me out of Sleep; on which I leapt out of

bed,

Bed, & running towards the Door, perceived the Enemy making their Entrance into the Houſe : I called to awaken two Soldiers, in the Chamber; and returning toward my Bed-ſide, for my Arms ; the Enemy immediately brake into the Room, I judge, to the Number of Twenty, with *painted Faces*, and hideous Acclamations. I reach'd up my Hands to the Bed-teſter, for my Piſtol, uttering a ſhort Petition to God, *For Everlaſting Mercies for me and mine, on the Account of the Merits of our glorified Redeemer* ; expecting a preſent Paſſage through the Valley of the Shadow of Death : ſaying in my ſelf, as *Iſai.* 38 10, 11. *I ſaid in the cutting off my Days, I ſhall go to the Gates of the Grave : I am deprived of the Reſidue of my Years. I ſaid, I ſhall not ſee the Lord, even the Lord, in the Land of the Living : I ſhall behold Man no more, with the Inhabitants of the World.* Taking down my Piſtol, I cock'd it, and put it to the Breaſt of the firſt Indian who came up ; but my Piſtol miſſing Fire, I was ſeized by three Indians, who diſarmed me, and bound me naked, as I was in my Shirt, and ſo I ſtood for near the ſpace of an Hour : Binding me, they told me, they would carry me to *Quebeck*. My Piſtol miſſing Fire, was an Occaſion of my Life's being preſerved : Since which I have alſo found it profitable to be croſs'd in my own Will. The Judgment of God did not long ſlumber againſt one of the Three which took me, who was a Captain, for by Sun-riſing he received a mortal Shot, from my next Neighbour's Houſe ; who oppoſed ſo great a Number of *French* and *Indians* as *Three Hundred*, and yet were no more than *ſeven* Men in an ungarriſon'd Houſe.

I cannot relate the diſtreſſing Care I had for my dear Wife, who had Lien-In but a few Weeks before, and for my poor Children, Family, and Chriſtian Neighbours. The Enemy fell to riffling the Houſe,

and entred in great Numbers into every Room of the Houſe. I beg'd of God, to remember Mercy in the midſt of Judgment: that he would ſo far reſtrain their Wrath, as to prevent their Murdering of us: that we might have *Grace to Glorify his Name, whether in Life or Death*; and as I was able, committed our State to God. The Enemies who entred the Houſe, were all of them *Indians* and *Macqua*'s, inſulted over me a while, holding up Hatchets over my Head, threatning to burn all I had; but yet God beyond Expectation, made us in a great Meaſure to be pitied: for tho' ſome were ſo cruel and barbarous as to take and carry to the Door, two of my Children and Murder them, as alſo a Negro Woman; yet they gave me Liberty to put on my Cloaths, keeping me bound with a Cord on one Arm, till I put on my Cloaths to the other; and then changing my Cord, they let me dreſs my ſelf, and then Pinioned me again. Gave Liberty to my dear Wife to dreſs her ſelf, and our Children. About Sun an Hour high, we were all carried out of the Houſe, for a March, and ſaw many of the Houſes of my Neighbours in Flames, perceiving the whole Fort, one Houſe excepted, to be taken. Who can tell, what Sorrows pierced our Souls, when we ſaw our ſelves carried away from God's Sanctuary, to go into a ſtrange Land, expoſed to ſo many Trials; the Journey being at leaſt *Three Hundred Miles* we were to travel; the Snow up to the Knees, and we never inur'd to ſuch Hardſhips and Fatigues; the Place we were to be carried to, a Popiſh Country. Upon my parting from the Town, they fired my Houſe and Barn. We were carried over the River, to the Foot of the *Mountain*, about a a Mile from my Houſe, where we found a great Number of our Chriſtian Neighbours, Men, Women, and Children, to the Number of an *Hundred, Nineteen* of which were afterward murdered

dered by the Way, and *Two* ſtarved to Death, near *Cowaſs*, in a Time of great Scarcity or Famine, the Salvages underwent there. When we came to the Foot of our Mountain, they took away our Shoes, and gave us in the Room of them, Indian-Shoes, to prepare us for our Travel. Whilſt we were there, the *Engliſh* beat out a Company that remained in the Town, and purſued them to the River, Killing and Wounding many of them; but the Body of the Army being Alarm'd, they repulſed thoſe few *Engliſh* that purſued them.

I am not able to give you an Account of the Number of the Enemy, ſlain, but I obſerved after this Fight, no great inſulting Mirth, as I expected; and ſaw many wounded Perſons, and for ſeveral Days together, they buried of their Party, and one of chief Note among the *Macqua*'s. The Governour of *Canada* told me, his Army had that Succeſs with the Loſs but of *Eleven* Men; *Three French men*, one of which was the *Lieutenant* of the Army, *Five Macqua*'s & *Three Indians*: But after my Arrival at *Quebeck*, I ſpake with an *Engliſh* Man, who was taken the laſt War, and married there, and of their Religion; who told me, they loſt *above Forty*, and that many were Wounded: I replied, the Governour of *Canada* ſaid, they loſt but *Eleven* Men: he anſwered, 'Tis true, that there were but *Eleven* killed out-right at the taking of the Fort, but that many others were Wounded, among whom was the *Enſign* of the *French*; but ſaid he, they had a Fight in the Meadow, and that in both Engagements, they loſt *more than Forty*. Some of the Soldiers, both *French* and *Indians* then preſent told me ſo, (ſaid he) adding, that the *French* always endeavour to conceal the Number of their Slain.

After

" After this, we went up the Mountain, and ſaw the Smoak of the Fires in the Town, and beheld the awful Deſolations of our Town: And before we marched any farther, they kill'd a ſucking Child of the *Engliſh*. There were ſlain by the Enemy of the Inhabitants of our Town, to the Number of *Thirty-eight*, beſides *nine* of the Neighbouring Towns. We travel'd not far the *firſt Day*; God made the Heathen ſo to pity our Children, that though they had ſeveral wounded Perſons of their own to carry upon their Shoulders, for *Thirty Miles*, before they came to the River, yet they carried our Children, uncapable of travelling, in their Arms, and upon their Shoulders. When we came to our Lodging-place, the *firſt Night*, they dugg away the Snow, and made ſome Wigwams, cut down ſome of the ſmall Branches of the *Spruce-Trees* to lye down on, and gave the Priſoners ſome-what to eat; but we had but little Appetite. I was pinioned, and bound down that Night, and ſo I was every Night whilſt I was with the Army. Some of the Enemy who brought Drink with them from the Town, fell to drinking, and in their drunken Fit, they kill'd my Negro Man, the only dead Perſon I either ſaw at the Town, or in the Way.

In the Night an *Engliſh* Man made his Eſcape; in the Morning [*March* 1.] I was call'd for, and ordered by the General to tell the *Engliſh*, That if any more made their Eſcape, they would burn the reſt of the Priſoners. He that took me, was unwilling to let me ſpeak with any of the Priſoners, as we march'd; but on the *Morning* of the *ſecond Day*, he being appointed to Guard the Rear, I was put into the Hands of my other Maſter, who permitted me to ſpeak to my Wife, when I overtook her, and to walk with her to help her in her Journey. On the Way, we diſcourſed of the Happineſs of thoſe who had a Right to *an Houſe not made with*

with Hands, Eternal in the Heavens; and *God for a Father, and Friend*; as alſo, That it was our reaſonable Duty, quietly to ſubmit to the Will of God, and to ſay, *The Will of the Lord be done.* My Wife told me her Strength of Body began to fail, and that I muſt expect to part with her; ſaying, She hoped God would preſerve my Life, and the Life of ſome, if not of all our Children, with us; and commended to me, under God, the Care of them. She never ſpake any diſcontented Word as to what had befal'n us, but with ſuitable Expreſſions juſtified God, in what had befal'n us. We ſoon made an halt, in which Time my chief ſurviving Maſter came up, upon which I was put upon marching with the foremoſt, and ſo made to take my laſt Farewell of my dear Wife, *the Deſire of my Eyes*, and Companion in many Mercies & Afflictions. Upon our Separation from each other, we aſked for each other, Grace ſufficient, for what God ſhould call us to: After our being parted from one another, ſhe ſpent the few remaining Minutes of her ſtay, in reading the Holy Scriptures; which ſhe was wont perſonally every Day to delight her Soul in Reading, Praying, meditating on, and over, by her ſelf, in her Cloſet, over and above what ſhe heard out of them in our Family-Worſhip. I was made to wade over a ſmall River, and ſo were all the *Engliſh*, the Water above Knee-deep, the Stream very ſwift; and after that to travel up a ſmall Mountain; my Strength was almoſt ſpent, before I came to the Top of it: No ſooner had I overcome the Difficulty of that Aſcent, but I was permitted to ſit down, and be unburthened of my Pack; I ſat pitying thoſe who were behind, and intreated my Maſter to let me go down, and help my Wife; but he refuſed, and would not let me ſtir from him. I aſked each of the Priſoners (as they paſſed

paſſed by me) after her, and heard that paſſing thro' the aboveſaid River, ſhe fell down, and was plunged over Head and Ears in the Water; after which ſhe travelled not far, for at the Foot of that Mountain, the cruel and blood-thirſty Salvage who took her, ſlew her with his Hatchet, at one Stroke; the Tidings of which were very awful: And yet ſuch was the Hard-heartedneſs of the Adverſary, that my Tears were reckoned to me as a Reproach. My Loſs, and the Loſs of my Children, was great, our Hearts were ſo filled with Sorrow, that nothing but the comfortable Hopes of her being taken away in Mercy, to her ſelf, from the Evils we were to ſee, feel and ſuffer under, (and join'd to the Aſſembly of the *Spirits of juſt Men made perfect*, to reſt in Peace, and *Joy unſpeakable and full of Glory*; and the good Pleaſure of God thus to exerciſe us) could have kept us from ſinking under, at that Time. That Scripture, *Job* 1. 21. ——*Naked came I out of my Mother's Womb, and naked ſhall I return thither: The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord:* was brought to my Mind, and from it, That an *afflicting God was to be glorified*; with ſome other Places of Scripture, to perſwade to a patient bearing my Afflictions.

We were again call'd upon to March, with a far heavier *Burden on my Spirits*, than on my *Back*. I beg'd of God to over-rule in his Providence, that the Corpſe of One ſo dear to me, and of One whoſe Spirit he had taken to dwell with him in Glory, might meet with a Chriſtian Burial, and not be left for Meat to the Fowls of the Air, and Beaſts of the Earth: A Mercy that God graciouſly vouchſafed to grant. For God put it into the Hearts of my Neighbours, to come out as far as ſhe lay, to take up her Corpſe, re-carry it to the Town, and decently to bury it ſoon after.

In our March they killed another ſucking Infant of one of my Neighbours; and before Night a *Girl* of about *eleven* Years of Age. I was made to mourn, at the Conſideration of my Flock's being ſo far a Flock of Slaughter, many being Slain in the Town, and ſo many Murdered in ſo few Miles from the Town; and from Fears what we muſt yet expect, from ſuch who delightfully imbrued their Hands in the Blood of ſo many of his People. When we came to our Lodging-place, an Indian Captain from the *Eaſtward*, ſpake to my Maſter about killing me, and taking off my Scalp. I lift up my Heart to God, to implore his Grace and Mercy in ſuch a Time of Need; and afterwards I told my Maſter, if he intended to kill me, I deſired he would let me know of it; aſſuring him that my Death, after a Promiſe of Quarter, would bring the Guilt of Blood upon him. He told me he would not kill me: We laid down and ſlept, for God ſuſtained and kept us.

In the *Morning* [*March* 2.] we were all called before the chief *Sachems* of the *Macqua's* and *Indians*, that a more equal Diſtribution might be made of the Priſoners, among them: At my going from the *Wigwam*, my beſt Cloathing was taken from me. As I came nigh the Place appointed, ſome of the Captives met me, and told me, they thought the Enemies were going to burn ſome of us, for they had peeled off the Bark from ſeveral Trees, & acted very ſtrangely. To whom I replied, They could act nothing againſt us, but as they were permitted of God, and I was perſwaded, He would prevent ſuch Severities. When we came to the *Wigwam* appointed, ſeveral of the Captives were taken from their former Maſters, and put into the Hands of others; but I was ſent again to my two Maſters, who brought me from my Houſe.

In our *fourth Days March*, [*Friday March* 3.] the

Enemy killed another of my Neighbours, who being nigh the time of Travail, was wearied with her Journey. When we came to the great River, the Enemy took *Slaves* to draw their Wounded, ſeveral of our Children, and their Packs, and marched a great Pace. I travelled many Hours in Water up to the Ankles: near Night I was very Lame, having before my Travel wrong'd my Ankle-bone and Sinews: I thought, ſo did others, that I ſhould not be able to hold out to travel far. I lift up my Heart to God, (my only Refuge) to remove my Lameneſs, and carry me through, with my Children & Neighbours, if He judg'd it beſt; however I deſired God would be with me in my great Change, if He called me by ſuch a Death to Gloriſy Him; and that He would take Care of my Children, and Neighbours, and bleſs them; and within a little Space of Time, I was well of my Lameneſs, to the Joy of my Children, and Neighbours, who ſaw ſo great an Alteration in my travelling.

On the *Saturday*, [*March* 4.] the Journey was long and tedious; we travelled with ſuch Speed, that four Women were tired, and then ſlain by them who led them Captive.

On the *Sabbath Day* [*March* 5.] we reſted, and I was permitted to Pray, and Preach to the Captives. The Place of Scripture ſpoken from, was *Lam.* 1. 18. *The Lord is Righteous, for I have rebelled againſt his Commandment: hear, I pray you, all People, and behold my Sorrow: my Virgins and my young Men are gone into Captivity.* The Enemy who ſaid to us *Sing us one of Zion's Songs*; were ready ſome of them, to upbraid us, becauſe our Singing was not ſo loud as theirs. *When the* MACQUA's *and* INDIANS *were chief in Power, we had this Revival in our Bondage; to joyn together in the Worſhip of God,* and encourage one another to a patient

bearing the Indignation of the Lord, till he ſhould plead our Cauſe. When we *arrived to* NEW FRANCE, *we were forbidden Praying one with another, or joyning together in the Service of God.*

The *next Day,* [*Monday March 6.*] ſoon after we Marched, we had an Alarm; on which many of the *Engliſh* were bound: I was then near the Front, & my Maſters not with me, ſo I was not bound. This Alarm was occaſioned by ſome *Indians* ſhooting at *Geeſe* that flew over them, which put them into a conſiderable Conſternation, and Fright: But after they came to underſtand that they were not purſued by the *Engliſh*, they boaſted, That the *Engliſh* would not come out after them; as they had boaſted before we began our Journey in the Morning. They killed this Day two Woman, who were ſo faint they could not travel.

The next Day [*Tueſday March 7.*] in the Morning, before we travelled, one *Mary Brooks*, a pious Young Women, came to the *Wigwam* where I was, and told me, ſhe deſired to bleſs God, who had inclined the Heart of her Maſter, to let her come and take her Farewel of me. Said ſhe, by my Falls on the Ice Yeſterday, I wrong'd my ſelf, cauſing an Abortion this Night, ſo that I am not able to travel far; I know they will kill me to Day: but (ſays ſhe) God has (praiſed be his Name) by his Spirit with his Word, ſtrengthned me to my laſt Encounter with Death: and mentioned to me ſome Places of *Scripture* ſo ſeaſonably ſent in for her Support. And (ſays ſhe) *I am not afraid of Death*: I can through the Grace of God, chearfully ſubmit to the Will of God. Pray for me (ſaid ſhe) at parting, That God would take me to himſelf. Accordingly ſhe was killed that Day. I mention it to the End, I may ſtir up all in their Young Days, to improve the Death of CHRIST by Faith,

to a giving them an holy Boldneſs in the Day of Death.

The next Day [*Wedneſday March* 8.] we were made to ſcatter one from another into ſmaller Companies; and one of my Children carried away with *Indians* belonging to the *Eaſtern* Parts. At Night my Maſter came to me, with my Piſtol in his Hand, & put it to Breaſt, and ſaid, Now I will kill you, for (he ſaid) you would have killed me with it if you could. But by the Grace of God, I was not much daunted, and whatever his Intention might be, God prevented my Death

The *next Day*, [*Thurſday March* 9.] I was again permitted to *Pray* with that Company of Captives with me, and we allowed to *Sing a Pſalm* together. After which, I was taken from all the Company of the *Engliſh*, excepting *two Children* of my Neighbours, one of which, a *Girl* of *four Years of Age*, was killed by her *Macqua* Maſter *the next Morning* [*Fryday March* 10.] the Snow being ſo deep when we left the River, that he could not carry the Child and his Pack too.

When the *Sabbath* came, [*March* 12.] one *Indian* ſtaid with me, and a little *Boy nine Years old*, whilſt the reſt went a Hunting. And when I was here, I thought with my ſelf, that God had now ſeparated me from the Congregation of his People, who were *now* in his *Sanctuary*, where he commandeth the *Bleſſing*, *even Life for ever*: And made to bewail my *Unfruitfulneſs* under, and *Unthankfulneſs* for ſuch a Mercy. When my Spirit was almoſt over-whelmed within me, at the Conſideration of what had paſſed over me, and what was to be expected; I was ready almoſt to ſink in my Spirit: But God ſpake thoſe Words with a greater Efficacy then Man could ſpeak them, for my Strengthning and Support. *Pſal.* 118. 17. *I ſhall not dye, but live: and declare the Works of the Lord.* Pſal. 42. 11

Why art thou caſt down, O my Soul? and why art thou diſquieted within me? hope thou in God: for I ſhall yet praiſe him, who is the Health of my Countenance, & my God. Nehem. 1. 8, 9. *Remember I beſeech thee, the Word that thou commandeſt thy Servent Moſes, ſaying, If ye tranſgreſs, I will ſcatter you abroad among the Nations: But if ye turn unto me, and keep my Commandments, and do them; though there were of you caſt out unto the uttermoſt Part of the Heaven, yet will I gather them from thence, and will bring them unto the Place that I have choſen, to ſet my Name there.* Theſe three Places of Scripture, one after another, by the *Grace of God*, ſtrengthened my *Hopes*, that God would ſo far reſtrain the Wrath of the Adverſary, that the greateſt Number of us left alive, ſhould be carried through ſo tedious a Journey: That tho' my Children had no Father to take Care of them, that Word quieted me to a patient waiting to ſee the End the Lord would make, *Jer.* 49. 11. *Leave thy fatherneſs Children, I will preſerve them alive, and let thy Widows truſt in me.* Accordingly God carried them wonderfully through great Difficulties and Dangers. *My youngeſt Daughter*, aged *ſeven Years*, was carried all the Journey, and look'd after with a great deal of Tenderneſs. *My youngeſt Son*, aged *four Years*, was wonderfully preſerved from Death; for though they that carried him, or draw'd him on *Slayes*, were tired with their Journeys, yet their ſalvage cruel Tempers, were ſo over-ruled by God, that they did not kill him, but in their Pity he was ſpared, and others would take Care of him; ſo that four Times on the Journey he was ſpared, and others would take Care of him, till at laſt he arrived at *Mont-Royal*, where a *French* Gentlewoman pitying the Child, redeemed it out of the Hands of the Heathen. My Son *Samuel*, and *my eldeſt Daughter*, were pitied, ſo as to be drawn

on

on *Slayes*, when unable to tarvel. And tho' they ſuffered very much through Scarcity of Food, and tedious Journeys, they were carried through to *Mont-Royal*. And my Son *Stephen*, about *eleven Years of Age*, wonderfully preſerved from Death, in the Famine whereof *three Engliſh* Perſons died, and after *eight Months* brought into *Shamblee*.

My Maſter returned on the Evening of the *Sabbath*, [*March* 12.] and told me, *He had killed five Mooſe*. The next Day [*Monday March* 13] we were removed to the Place where he killed them. We tarried there *three Days*, till we had roaſted and dried the Meat. My Maſter made me a Pair of *Snow-Shoes*, for (ſaid he) *You cannot poſſibly treavel without*; the *Snow* being Knee-deep. We parted from thence heavy laden; I travelled with a Burden on my Back, with *Snow-Shoes*, *twenty-five* Miles *the firſt Day* of wearing them; and again the *next Day* till Afternoon; and then we came to the *French River*. My Maſter at this Place took away my Pack, and drew the whole Load on the Ice: but my Bones ſeemed to be miſplaced, and I unable to travel with any Speed. My Feet were very ſore, and each Night I wrung *Blood* out of my *Stockings*, when I pull'd them off. My *Shins* alſo were very ſore, being cut with *cruſty Snow*, in the Time of my travelling without *Snow-Shoes*. But finding ſome dry *Oak-Leaves*, by the River Banks, I put them to my *Shins*, and in once applying them, they were healed. And here my Maſter was very kind to me, would always give me the beſt he had to Eat; & by the Goodneſs of God, I never wanted a *Meal's Meat*, during my Captivity; tho' ſome of my Children and Neighbours, were greatly Wounded, (as I may ſay) with the Arrows of *Famine*, and *pinching Want*; having for many Days nothing but *Roots* to live upon, and not much

of

of them neither. My Maſter gave me a Piece of a BIBLE; never diſturbed me in reading the *Scriptures*, or in *Praying* to God. Many of my Neighbours alſo, found that Mercy in their Journey, to have *Bibles*, *Pſalm-books*, *Catechiſms*, and *Good Books*, put into their Hands, with *Liberty to uſe them*; and yet *after their Arrival at* CANADA, *all poſſible Endeavours were uſed, to deprive them of them.* Some of them ſay, their *Bibles* were *demanded* by the *French Prieſts*, and *never re-delivered to them, to their great Grief and Sorrow.*

My March on the *French River* was very ſore, for fearing a *Thaw*, we travelled a very great Pace; my Feet were ſo bruiſed, and my Joynts ſo diſtorted by my travelling in *Snow-Shoes*, that I thought it impoſſible to hold out. *One Morning* a little before Break of Day, my Maſter came and awaken'd me out of Sleep, ſaying, *Ariſe, Pray to God, and eat your Breakfaſt, for we muſt go a great Way to Day.* After Prayer, I aroſe from my Knees, but my Feet were ſo *tender, ſwoln, bruiſed,* and full of *Pain*, that I could ſcarce ſtand upon them, without holding by the *Wigwam.* And when the *Indians* ſaid, *You muſt run to Day*, I anſwered, I could not run: my Maſter pointed out his Hatchet, ſaid to me, *Then I muſt daſh out your Brains, and take off your Scalp.* I ſaid, I ſuppoſe then you will do ſo, for I am not able to travel with Speed. He ſent me away alone, on the Ice. About Sun half an Hour high, he over-took me, for I had gone very ſlowly, not thinking it poſſible to travel five Miles. When he came up, he called me to *run*; I told him I could go no faſter; he paſſed by without ſaying one Word more: So that ſome times I ſcarce ſaw any thing of him for an Hour together. I travel'd from about Break of Day, till Dark, never ſo much as ſat down at Noon to eat warm Victuals; eating frozen Meat, which I had

had in my Coat-Pocket, as I travel'd. We went that Day *two* of *their Days Journey*, as they came down. I judge we went *forty* or *forty five Miles* that Day. God wnoderfully ſupported me, and ſo far renewed my Strength, that in the Afternoon I was ſtronger to travel than in the Forenoon. My Strength was reſtored and renewed to Admiration. We ſhould never diſtruſt the Care and Compaſſion of God, who can give *Strength to them who have no Might, and Power to them who are ready to faint.*

When we entered on the Lake, the Ice was rough, and uneven, which was very grievous to my Feet, that could ſcarce bear to be ſet down on the ſmooth Ice, on the River; I lift up my Cry to God in Ejaculatory Requeſts, *That He would take notice of my State, and ſome way or other releive me.* I had not marched above half a Mile, before there fell a *moiſt Snow*, about an Inch and half Deep, that made it very ſoft for my Feet to paſs over the *Lake*, to the Place where my Maſter's Family was. Wonderful Favours in the midſt of trying Afflictions! We went a *Days Journey* from the *Lake*, to a ſmall Company of *Indians*, who were a Hunting; they were, after their Manner, kind to me, and gave me the beſt they had, which was *Mooſe-Fleſh*, *Ground-nuts* and *Cramberries*, but no Bread: for *three Weeks together* I eat no Bread. After our Stay there, and undergoing Difficulties in *cutting Wood*, and ſuffering from *Louſineſs*, having *Louzy* old Clothes of Soldiers put upon me when they ſtript me of mine, to ſell to the *French* Soldiers in the Army.

We again began a March for *Shamblee*; we ſtay'd at a Branch of the *Lake*, and feaſted *two or three Days* on *Geeſe* we killed there. After *another Days travel*, we came to a River where the Ice was thaw'd, we made a *Canoo* of *Elm-bark*, in one Day; and arrived on a

Saturday

Saturday † near Noon at *Shamblee*, a ſmall Village, where is a Garriſon and Fort of *French* Soldiers.

At SHAMBLEE.

This Village is about *Fifteen Miles* from *Mont-Royal*. The *French* were very kind to me: A Gentleman of the Place, took me into his Houſe, and to his Table; and lodged me at Night on a good *Feather-bed*. The Inhabitants and Officers were very obliging to me, the little Time I ſtay'd with them, and promiſed to write a Letter to the Governour in Chief, to inform him of my paſſing done the River. Here I ſaw a Girl taken from our *Town*, and a young Man, who informed me, that the greateſt Part of the *Captives* were come in, and that *two* of *my Children* were at *Mont-Royal*; that many of the Captives had been in, *three Weeks* before my Arrival: Mercy in the midſt of Judgment! As we paſſed along the River towards *Sorel*, we went into an Houſe where was an *Engliſh Woman* of our *Town*, who had been left among the *French* in order to her Conveyance to the *Indian* Fort. The *French* were very kind to her and to my ſelf, and gave us the beſt Proviſion they had; and ſhe Embarkqued with us to go down to *St. Francois* Fort. When we came down to the firſt inhabited Houſe at *Sorel*, a *French* Woman came to the River-ſide, and deſired us to go into her Houſe, and when we were entred, ſhe compaſſioned our State, and told us, *She had in the laſt War been a Captive among the Indians, and therefore was not a little ſenſible of our Difficulties.* She gave the *Indians* ſomething to eat in the *Chimney-corner*, and ſpread a Cloth on the *Table* for us with *Napkins*; which gave ſuch Offence to the *Indians*, that they haſted away, and would not call in at the Fort. But where-ever we

† Suppoſe *March.* 25.

entred into Houſes, the *French* were very Courteous. When we came to *St. Francois* River, we found ſome Difficulty by Reaſon of the Ice; and entering into a *French-man*'s Houſe, he gave us a Loaf of Bread, and ſome Fiſh to carry away with us; but we paſſed down the River till Night, and there *ſeven* of us ſupped on the Fiſh, called *Bull-head* or *Pout*, and did not eat it up, the Fiſh was ſo very large.

The *next Morning* we met with ſuch a great Quantity of Ice, that we were forced to leave our *Canoo*, and travel on Land. We went to a *French* Officer's Houſe, who took us into a private Room, out of the Sight of the *Indians*, and treated us very courteouſly. That Night we arrived at the Fort call'd *St. Francois*; where we found ſeveral poor Children who had been taken from the *Eaſtward* the Summer before; a Sight very affecting, they being in Habit very much like *Indians*, and in Manners very much Symbolizing with them. At this Fort lived *two Jeſuits*, one of which was made Superiour of the *Jeſuits* at *Quebeck*. One of theſe *Jeſuits* met me at the Fort-Gate, and aſked me to go into the *Church*, and *Give God Thanks for preſerving my Life.* I told him I would do that in ſome other Place. When the Bell rang for Evening Prayers, he that took me, *Bid me go*, but I refuſed: The *Jeſuit* came to our *Wigwam*, & prayed a ſhort Prayer; and invited me to Sup with them; and juſtified the *Indians* in what they did againſt us: Rehearſing ſome Things done by Major *Walden* above *thirty Years ago*; and how juſtly God Retaliated them in the laſt War, and enveighed againſt us for beginning this War with the *Indians*. And ſaid, *We had before the laſt Winter, and in the Winter been very barbarous and cruel in burning and killing Indians.* I told them, That the *Indians* in a very perfidious Manner, had committed *Murders* on many o

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our Inhabitants, after the Signing *Articles of Peace*: And as to what they ſpake of *Cruelties*, they were undoubtedly *Falſhoods*; for I well knew the *Engliſh* were not Approvers of any Inhumanity or Barbarity towards Enemies. They ſaid, *An* Engliſh Man *had kill'd one of St.* Caſteen's *Relations, which occaſioned this War*: for, ſay they, *The Nations in a General Council, had concluded not to engage in the War on any Side, till they themſelves were firſt moleſted, and then all of them as one, would engage againſt them that began a War with them: and that upon the killing of* Caſteen's *Kinſman, a Poſt was diſpatched to* Canada, *to advertiſe the* Macqua's *and* Indians, *that the* Engliſh *had begun a War. On which they gathered up their Forces, and that the* French *joyned with them, to come down on the* Eaſtern Parts; *and that when they came near* New-England, *ſeveral of the* Eaſtern Indians *told them of the Peace made with the* Engliſh, *and the Satisfaction given them from the* Engliſh *for that Murder. But the* Macqua's *told them, it was now too late; for they were ſent for and were now come, and would fall on them, if without their Conſent they made a Peace with the* Engliſh. Said alſo, *That a Letter was ſhown to them ſent from the Governour of* Port-Royal, *which* he ſaid, *was taken in an* Engliſh *Ship, being a Letter from the Queen of* England, *to our Governour, writing how ſhe approved his Deſigns, to Enſnare and deceitfully to Seize on the* Indians; *ſo that being inraged from that Letter, and being forced as it were, they began the preſent War.* I told them the Letter was a *Lye*, forged by the *French*.

The *next Morning* the *Bell rang* for *Maſs*: My Maſter *bid me go to Church*; I refuſed: He threatned me, and went away in a Rage. At Noon the *Jeſuit* ſent for me, to Dine with them; for I eat at their Table all the Time I was at the Fort. And after Dinner,

they told me, *the Indians would not allow of any of their Captives ſtaying in their Wigwams, whilſt they were at Church; and were reſolved by Force and Violence to bring us all to Church, if we would not go without.* I told them it was highly unreaſonable ſo to impoſe upon thoſe who were of a contrary Religion; and to force us to be preſent at ſuch a Service, as we *abhorred*, was nothing becoming Chriſtianity. They replied, *They were Salvages, and would not hearken to Reaſon, but would have their Wills:* Said alſo, *If they were in* New-England *themſelves, they would go into their Churches to ſee their Ways of Worſhip.* I anſwered, the Caſe was far different, for there was nothing (themſelves being Judges) as to Matter or Manner of *Worſhip*, but what was according to the Word of God, in our Churches; and therefore it could not be an Offence to any Man's Conſcience. But among them there were *Idolatrous Superſtitions* in *Worſhip*: They ſaid, *Come and ſee, and offer us Conviction, of what is Superſtitious in Worſhip.* To which I anſwered, *That I was not to do Evil that Good might come on it*; and that forcing in Matters of Religion was hateful. They anſwered, *The Indians were reſolved to have it ſo, and they could not pacify them without my coming; and they would engage they ſhould offer no Force or Violence to cauſe any Compliance with their Ceremonies.* The *next Maſs*, my Maſter bid me go to *Church*: I objected: he aroſe and forcibly pull'd me out by Head and Shoulders out of the *Wigwam* to the *Church*, that was nigh the Door. So I went in and ſat down behind the Door, and there ſaw a great Confuſion, inſtead of any *Goſpel Order*. For one of the *Jeſuits* was at the Altar, ſaying *Maſs* in a Tongue *Unknown* to the Salvages; and the other, between the Altar and the Door, ſaying and ſinging *Prayers* among the *Indians* at the ſame Time; and many others were

at the ſame time ſaying over their *Pater Noſters*, and *Ave Mary*, by Tale from their *Chapelit*, or *Beads* on a String. At our going out, we ſmiled at their Devotion ſo managed; which was offenſive to them: For they ſaid, *We made a Deriſion of their Worſhip.* When I was here, a certain Salvageſs dyed; one of the *Jeſuits* told me, *She was a very holy Woman, who had not committed one Sin in Twelve Years.* After a Day or two the *Jeſuits* aſked me, *What I thought of their Way, now I ſaw it?* I told them, I thought Chriſt ſaid of it, as *Mark* 7. 7, 8, 9. *Howbeit, in vain do they Worſhip me, teaching for Doctrines the Commandments of Men. For laying aſide the Commandment of God, ye hold the Tradition of Men, as the waſhing of Pots, and Cups; and many other ſuch like Things ye do. And he ſaid unto them, Full well ye reject the Commandment of God, that ye may keep your own Tradition.* They told me, *They were not the Commandments of Men*, but *Apoſtolical Traditions*, of equal Authority with the Holy Scriptures. And that after my Death, I would bewail my not praying to the Virgin *Mary*; and that I ſhould find the want of her Interceſſion for me, *with her Son*; judging me to Hell, *for aſſerting the Scriptures to be a perfect Rule of Faith*: and ſaid, I abounded in my own Senſe, entertaining Explications contrary to the Senſe of the *Pope*, regularly ſitting with a general Council, explaining Scripture, & making Articles of Faith. I told them, it was my Comfort that Chriſt was to be my *Judge*, and not they at the *Great Day*: And as for their cenſuring and judging me, I was not moved with it.

One Day a certain Salvageſs taken Priſoner in *Philip*'s War, who had lived at Mr. *Bulkley's* at *Wethersfield*, called *Ruth*, who could ſpeak *Engliſh* very well; who had been often at my Houſe, but was now proſelyted to the *Romiſh Faith*, came into the *Wigwam*, and with her

her an *Engliſh Maid*, who was taken the laſt War, who was dreſs'd up in *Indian* Apparel, could not ſpeak one word of *Engliſh*, who ſaid ſhe could neither tell her own Name, or the Name of the Place from whence ſhe was taken. Theſe two talked in the *Indian* Dialect with my Maſter a long Time; after which my Maſter bad me *Croſs my ſelf*; I told him, I would not, he commanded me ſeveral Times, & I as often refuſed. *Ruth* ſaid, Mr. *Williams*, You know the Scripture, & therefore act againſt your own Light; for you know the Scripture ſaith, *Servants obey your Maſters*; he is your Maſter, and you his Servant. I told her ſhe was ignorant, and knew not the meaning of the Scripture; telling her, *I was not to diſobey the great God, to obey any Maſter, and that I was ready to dye to ſuffer for God, if called thereto*: On which ſhe talked with my Maſter, I ſuppoſe ſhe interpreted what I ſaid. My Maſter took hold of my Hand to force me to *Croſs my ſelf*, but I ſtruggled with him, & would not ſuffer him to guide my Hand; upon this he pulled off a *Crucifix* from off his own Neck, and bad me *Kiſs* it; but I refuſed once and again; he told me, *he would daſh out my Brains with his Hatchet, if I refuſed.* I told him, I ſhould ſooner chuſe Death than to Sin againſt God; then he ran and catcht up his Hatchet, and acted as tho' he would have daſhed out my Brains; ſeeing I was not moved, he threw down his Hatchet, ſaying, *He would firſt bite off all my Nails, if I ſtill refuſed*; I gave him my Hand and told him, *I was ready to ſuffer*; he ſet his Teeth in my Thumb Nails, and gave a gripe with his Teeth, and then ſaid, *No good Miniſter, no love God, as bad as the Devil*; and ſo left off. I have reaſon to bleſs God, who ſtrengthened me to withſtand; by this he was ſo diſcouraged, as never more to meddle with me about my Religion. I aſk'd Leave of the *Je-*

ſuit

ſuits to Pray with thoſe *Engliſh* of our Town that were with me, but they abſolutely refuſed to give us any Permiſſion to pray one with another, and did what they could to prevent our having any Diſcourſe together.

After a few Days the Governour *de'Vaudrel*, Governour in Chief, ſent down two Men with Letters to the *Jeſuits*, deſiring them to order my being ſent up to him to *Mont-Royal*, upon which one of the *Jeſuits* went with my two Maſters, and took me along with them, as alſo *two more* of *Deerfield*, a *Man* and *his Daughter* about *ſeven Years* of Age. When we came to the *Lake*, the Wind was tempeſtuous and contrary to us, ſo that they were afraid to go over; they Landed and kindled a Fire, and ſaid they would wait a while to ſee whether the Wind would fall or change. I went aſide from the Company among the Trees, and ſpread our Caſe, with the Temptations of it, before God, and pleaded that He would order the Seaſon ſo, that we might not go back again, but be furthered on our Voyage, that I might have Opportunity to ſee my Children and Neighbours, and converſe with them, and know their State. When I returned, the Wind was more boiſterous, and then a *ſecond Time*, and the Wind was more fierce; I reflected upon my ſelf for my Unquietneſs, and the want of a reſigned Will to the Will of God. And a *third Time* went and bewailed before God my anxious Cares, and the tumultuous working of my own Heart, begg'd a Will fully reſigned to the Will of God, and thought that by the Grace of God I was brought to ſay *Amen*, to whatever God ſhould determine. Upon my return to the Company, the Wind was yet high; the *Jeſuit* and my Maſter ſaid, Come we will go back again to the Fort; for there is no Likelihood of proceeding in our Voyage, for very frequently

frequently ſuch a Wind continues *three Days*, ſometimes *ſix*; after it continued ſo many Hours, I ſaid to them, *The Will of the Lord be done*; and the Canoo was put again into the River, and we Embarqued. No ſooner had my Maſter put me into the Canoo, and put off from the Shoar, but the Wind fell, and coming into the middle of the River, they ſaid, *We may go over the Lake well enough*; and ſo we did. I promiſed, if God gave me Opportunity, I would ſtir up others to glorify God in a continued perſevering, committing their Straights of Heart to him; *He is a Prayer-hearing God, and the ſtormy Winds obey him.* After we paſſed over the *Lake*, the *French* where-ever we came, were very compaſſionate to us.

[At Mont-Royal.]

When I came to *Mont-Royal*, which was *Eight Weeks* ‖ after my Captivity; the Governour *de'Vaudrel* redeemed me out of the Hands of the *Indians*, gave me good Cloathing, took me to his Table, gave me the uſe of a very good Chamber; and was in all Reſpects relating to my outward Man, courteous & charitable to Admiration. At my firſt entring into his Houſe, he ſent for *my two Children*, who were in the City, that I might ſee them; and promiſed to do what he could to get all my Children and Neighbours out of the Hands of the Salvages. My change of Dyet, after the Difficulties of my Journeys, cauſed an Alteration in my Body: I was *Phyſick'd*, *Blooded*, and very tenderly taken Care of in my Sickneſs. The Governour redeemed *my eldeſt Daughter* out of the Hands of the *Indians*; and ſhe was carefully tended in the *Hoſpital*, until ſhe was well of her Lameneſs; and by the Governour provided for with Reſpect, during her ſtay

‖ [8 Weeks from *February* 29. is *Tueſday April* 25.]

ſtay in the Country. *My youngeſt Child* was redeemed by a Gentlewoman in the City, as the *Indians* paſſed by. After the *Indians* had been at their Fort, and diſcourſed with the Prieſts, they came back and offered to the Gentlewoman a Man for the Child, alledging that the Child could not be profitable to her, but the Man would, for he was a *Weaver*, and his Service would much advance the Deſign ſhe had of making Cloth: But God over-ruled ſo far, that this Temptation to the Woman prevailed not for an Exchange; for had the Child gone to the *Indian* Fort, in an ordinary Way it had abode there ſtill, as the reſt of the Children carried there do. The Governour gave Orders to certain Officers to get the *reſt of my Children* out of the Hands of *the Indians*, and as many of my Neighbours as they could. *After ſix Weeks*, a *Merchant* of the City obtained *my eldeſt Son*, that was taken to live with him: He took a great deal of Pains to perſwade the Salvages to part with him. An *Indian* came to the City (Sagamore *George* of *Pennacook*) from *Cowaſs*, and brought Word of my Son *Stephen*'s being near *Cowaſs*, and ſome Money was put into his Hand for his Redemption, and a Promiſe of full Satisfaction if he bro't him; but the *Indian* proved unfaithful, and I never ſaw *my Child* till a Year after.

The Governour ordered a *Prieſt* to go along with me to ſee *my youngeſt Daughter* among the *Macqua*'s, and endeavour her Ranſom. I went with him; he was very courteous to me, and from his Pariſh which was near the *Macqua*-Fort, he wrote a Letter to the *Jeſuit*, to deſire him to ſend *my Child* to ſee me, and to ſpeak with them that took her, to come along with it. But the *Jeſuit* wrote back a Letter, *That I ſhould not be permitted to ſpeak with, or ſee my Child, if I came my Labour would be loſt; and that the* Macqua's *would as*

ſoon part with their Hearts, as my Child. At my return to the City, I with an heavy Heart carried the *Jeſuit*'s Letter to the Governour, who, when he read it, was very angry, and endeavoured to comfort me, aſſuring me, *I ſhould ſee it, and ſpeak with it*; and he would to his utmoſt endeavour it's Ranſom: Accordingly he ſent to the *Jeſuits* who were in the City, and bid them improve their Intereſt for the obtaining the Child. After ſome Days, he went with me in his own Perſon to *the Fort*. When we came thither, he diſcourſed with the *Jeſuits*: after which my Child was bro't into the *Chamber* where I was. I was told I might ſpeak with her, but ſhould be permitted to ſpeak to no other *Engliſh* Perſon there. *My Child* was *about Seven years old*; I diſcourſed with her near an Hour; ſhe could read very well, and had not forgot her *Catechiſm*; and was very deſirous to be redeemed out of the Hands of the *Macqua*'s, and bemoaned her State among them, telling me how they prophaned God's *Sabbaths*; and ſaid, *She thought that a few Days before they had been mocking the Devil, and that one of the Jeſuits ſtood and look'd on them.* I told, ſhe muſt *Pray to God* for his Grace every Day; She ſaid; *She did as was able, and God help'd her*: But ſays ſhe, *They force me to ſay ſome Prayers in* Latin, *but I dont underſtand one Word of them, I hope it wont do me any harm.* I told her ſhe muſt be careful ſhe did not forget her *Catechiſm*, and the *Scriptures*, ſhe had learnt by Heart. She told the Captives after I was gone, as ſome of them have ſince informed me, almoſt every Thing I ſpake to her; and ſaid, *She was much afraid ſhe ſhould forget her Catechiſm*, having none to inſtruct her. I ſaw her once a few Days after in the City, but had not many Minutes of Time with her but what Time I had I improved to give her the beſt Advice I could. The Governour laboured much for her

her Redemption, at laſt he had the Promiſe of it, in Caſe he would procure for them an *Indian* Girl in her Stead. Accordingly he ſent up the River ſome Hundred of Leagues for one, but it was refuſed, when offered by the Governour: He offered them an Hundred Pieces of Eight for her Redemption, but it was refuſed. His Lady went over to have beg'd her from them, but all in vain; *it's there ſtill*; *and has forgotten to ſpeak Engliſh*. Oh! that all who peruſe this Hiſtory, would join in their fervent Requeſts to God, *with whom all Things are poſſible*, that this poor Child, and ſo many others of our Children who have been *caſt upon God from the Womb*, and are now *Outcaſts ready to periſh*, might be gathered from their Diſperſions, and receive *Sanctifying Grace* from God.

When I had diſcourſed with the Child, and was coming out of *the Fort*, one of the *Jeſuits* went out of the Chamber with me, and ſome Soldiers, to convey me to the *Canoo*. I ſaw ſome of my poor Neighbours, who ſtood with longing Expectations to ſee me, and ſpeak with me, and had Leave from their Savage Maſters ſo to do. I was *by* the *Jeſuit* himſelf *thruſt along by Force*, and permitted only to tell them ſome of their Relations (they aſked after) were well in the City, and that with a very audible Voice; being not permitted to come near to them.

After my return to the City, I was very Melancholly, for I could not be permitted ſo much as to *Pray* with the *Engliſh*, who dwelt in the ſame Houſe. And the *Engliſh* who came to ſee me, were moſt of them put back by the Guard at the Door, and not ſuffered to come and ſpeak with me. Sometimes the Guard was ſo ſtrict that I could ſcarce go aſide on neceſſary Occaſions without a Repulſe; and whenever I went out into the City (a Favour the Governour himſelf never re-

fuſed when I ask'd it of him) there were Spies to watch me, and to obſerve whether I ſpake to the *Engliſh*. Upon which I told ſome of the *Engliſh*, they muſt be careful to call to Mind and improve former Inſtructions, and endeavour to ſtand at a further Diſtance for a while, hoping that after a ſhort Time I ſhould have more Liberty of converſing with them. But ſome Spies ſent out, found on a *Sabbath Day* more than *Three* (the Number we by their Order publiſhed were not to exceed together) of us in Company, who informed the Prieſt; the next Day one of the Prieſts told me, I had a greater Number of the *Engliſh* with me, and that I had ſpoken ſomething reflecting on their *Religion*. I ſpake to the Governour that no forcible Means might be uſed with any of the Captives reſpecting their Religion; He told me, *He allowed no ſuch Thing*. I am perſwaded that the Governour if he might act as himſelf, would not have ſuffered ſuch Things to be done as have been done, and that he never did know of ſeveral Things acted againſt the *Engliſh*.

At my firſt coming to *Mont-Royal*, the Governour told me, *I ſhould be ſent Home as ſoon as Captain* Battiſs *was returned, and not before; and that I was taken in order to his Redemption*. The Governour ſought by all Means to divert me from my melancholly Sorrows, and always ſhewed a Willingneſs for ſeeing my Children. And one Day I told him of my Deſign of walking into the City; he pleaſantly anſwered *Go with all my Heart*. His eldeſt Son went with me as far as the Door, and ſaw the Guard ſtop me, he went in and informed his Father, who came to the Door and askt, *Why they affronted the Gentleman going out*. They ſaid, *It was their Order*: but with an angry Countenance he ſaid, *His Orders were that I ſhould not be ſtop*

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But within a little Time I had my Orders to go down to *Quebeck*. Another Thing ſhowing that many Things are done without the Governour's Conſent, tho' his Name be uſed to juſtify them, *viz.* I aſk'd the Prieſt, after I had been at *Mont-Royal* two Days, Leave to go and ſee *my youngeſt Child*; he ſaid, *Whenever you would ſee it tell me, and I will bring it to you:* for ſays he, *The Governour is not willing you ſhould go thither.* And yet not many Days after, when we were at Dinner, the Governour's Lady (ſeeing me ſad) ſpake to an Officer at Table, who could ſpeak *Latin*, to tell me, *That after Dinner I ſhould go along with them and ſee my two Children.* And accordingly after Dinner I was carried to ſee them; and when I came to the Houſe, I found *three* or *four* Engliſh Captives who lived there, and I had Leave to diſcourſe with them. And not long after, the Governour's Lady aſk'd me to go along with her to the *Hoſpital* to ſee one of my Neighbour's Sick there.

One Day one of the *Jeſuits* came to the Governour, and told the Company there, *That he never ſaw ſuch Perſons as were taken from* Deerfield. Said he, *The* Macqua's *will not ſuffer any of their Priſoners to abide in their Wigwams whilſt they themſelves are at Maſs, but carry them with them to the Church, and they can't be prevailed with to fall down on their Knees to Pray there, but no ſooner are they returned to their Wigwams, but they fall down on their Knees to Prayer.* He ſaid, *They could do nothing with the grown Perſons there; and they hindred the Children's complying.* Whereupon the *Jeſuit*'s counſel'd the *Macqua*'s to ſell all the grown Perſons from *the Fort*; a Stratagem to ſeduce poor Children. *Oh Lord! Turn the Counſels of theſe* Ahitophels *into Fooliſhneſs, and make the Counſels of the Heathen of none Effect!*

Here

Here I obſerved, they were wonderfully lifted up with Pride, after the return of Captain *Montinug* from *Northampton* with News of Succeſs: They boaſted of their Succeſs againſt *New-England*. And they ſent out an Army as they ſaid of *Seven Hundred Men*, if I miſtake not, *Two Hundred* of which were *French*, in Company of which Army went ſeveral *Jeſuits*; and ſaid, *They would lay deſolate all the Places on* Connecticut *River*. The Superiour of the Prieſts told me, *Their General was a very prudent & brave Commander, of undaunted Courage, and he doubted not but they ſhould have great Succeſs*. This Army went away in ſuch a boaſting triumphing Manner, that I had great Hopes God would diſcover and diſappoint their Deſigns: Our Prayers were not wanting for the blaſting of ſuch a bloody Deſign. The Superiour of the Prieſts ſaid to me, *Don't flatter your ſelves in hopes of a ſhort Captivity*; *for*, ſaid he, *There are* two young Princes *contending for the Kingdom of* Spain; *and a* Third, *that Care was to be taken of his Eſtabliſhment on the* Engliſh *Throne*. And boaſted what they would do in *Europe*; and that we muſt expect not only in *Europe*, but in *New-England*, the Eſtabliſhment of *Popery*. I ſaid, Glory not, God can make great Changes in a little Time, and revive his own Intereſt, and yet ſave his poor afflicted People. Said he, *The Time for Miracles is paſt*; and in the Time of the laſt War, the *King of France was as it were againſt all the World, and yet did very great Things*; *but now the Kingdom of* Spain *is for him, and the Duke of* Bavaria, *and the Duke of* Savoy, *&c.* and ſpake on a lofty Manner of great Things to be done by them; and having the World, as I may ſay, in Subjection to them.

I was ſent down to *Quebeck* in Company of Governour *de Ramſey*, Governour of *Mont-Royal*, and the Superiour of the *Jeſuits*, and ordered to live with one of

of the Council; from whom I received many Favours, for *ſeven Weeks*. He told me, It was the Prieſts Doings to ſend me down before the Governour came down; and that if I went much to ſee the *Engliſh*, or they came much to viſit me, I ſhould yet certainly be ſent away where I ſhould have no Converſe with the *Engliſh*.

[At QUEBECK.]

After coming down to *Quebeck*, I was invited to Dine with the *Jeſuits*, and to my Face they were civil enough. But after a few Days, a young Gentleman came to my *Chamber*, and told me, that one of the *Jeſuits* (after we had done Dinner) made a few Diſticks of Verſes, and gave them to his Scholars to tranſlate into *French*: He ſhew'd them to me. The Import of them was, "That the King of *France* his Grand-Son had ſent out "his Huntſmen, and that they had taken a *Wolf*, who "was ſhut up, and now he hopes the Sheep would be "in Safety. I knew at the reading of them what they aimed at, but held my Peace, as tho' I had been ignorant of the *Jeſuits* Intention. Obſerving this reproaching Spirit, I ſaid in my Heart, *If God will bleſs, let Men curſe if they pleaſe*: and I look'd to God in CHRIST, the Great *Shepherd*, to keep his ſcattered Sheep among ſo many *Romiſh Ravenous Wolves*, and to remember the Reproaches wherewith his holy Name, Ordinances and Servants were daily reproached. And upon an Obſervation of the Time of theſe Verſes being compoſed, I find that near the ſame Time, the *Biſhop* of *Canada* with *Twenty Eccleſiaſticks*, were taken by the *Engliſh*, as they were coming from *France*, and carried into *England* as Priſoners of War.

One *Sabbath Day* Morning I obſerved many Signs of approaching Rain, a great Moiſture on the Stones of the Hearth and Chimney-Jams. I was that Day in-

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vited to Dine with the *Jeſuits*; and when I went up to Dinner, it began to Rain a ſmall driſling-Rain: The Superiour told me, *They had been praying for Rain that Morning, and lo,* (ſays he) *it begins to Rain.* I told him, I *could tell him of many Inſtances of God's hearing our Prayers for Rain.* However in the Afternoon there was a general *Proceſſion* of all Orders, *Prieſts, Jeſuits* and *Fryars,* and the *Citizens* in great Pomp, carrying (as they ſaid) as an holy Relique, one of the Bones of St. *Paul.* The next Day I was invited to the Prieſts Seminary to Dinner; *Oh,* ſaid they, *We went in Proceſſion Yeſterday for Rain, and ſee what a plentiful Rain followed.* I anſwered, *We had been anſwered when praying for Rain, when no ſuch Signs of Rain,* and *the beginnings of Rain had preceeded, as now with them, before they appointed or began their Proceſſion* &c. However they upbraided me, *That God did not approve of our Religion, in that he diſregarded our Prayers, and accepted theirs.* *For,* ſaid they, *We heard you had Days of Faſting and Prayer before the Fleet came to* Quebeck; *God would not regard your Prayers, but heard ours, and almoſt in a miraculous Way preſerved us when aſſaulted, and refuſed to hear your* Faſt-Day Prayers *for your Preſervation, but heard ours for your Deſolation and our Succeſs.* They boaſted alſo of their *King,* and his Greatneſs, and ſpake of him as tho' there could be no Settlement in the World, but as he pleaſed reviling us as in a low and languiſhing Caſe, having no *King,* but being under the Government of a *Queen.* And ſpake as tho' the Duke of *Bavaria* would in ſhort time be Emperor. *From this Day forward* God gave them to hear ſorrowful Tidings from *Europe.* That a War was commenced againſt the Duke of *Savoy,* and ſo their Enemies increaſed: Their *Biſhop* taken, and *two Millions* of Wealth with him. New

ever

every Year more diſtreſſing and impoveriſhing them; and the Duke of *Bavaria* ſo far from being *Emperour*, that he is diſpoſſeſs'd of his *Dukedom*; & *France* ſo far from being ſtrengthned by *Spain*, that the Kingdom of *Spain* like to be an Occaſion of weakning and impoveriſhing their own Kingdom; they themſelves ſo reporting. And their great Army going againſt *New-England*, turn'd back aſhamed; and they diſcouraged and diſhearten'd, and every Year very exerciſing Fears and Cares as to the *Salvages* who live up the River. Before the Return of that Army, they told me, We were led up and down, & ſold by the Heathen, as Sheep for the Slaughter, and they could not deviſe what they ſhould do with us, we ſhould be ſo many Priſoners, when the Army returned. The *Jeſuit* told me, It was a great Mercy that ſo many of our Children were brought to them, & that now eſpecially ſince *they* were not like ſpeedily to be returned, there was Hope of their being brought over to the *Romiſh Faith*. They would take the *Engliſh Children* born among them, and againſt the Conſent of their Parents, *baptize* them. One *Jeſuit* came to me and ask'd, Whether all the *Engliſh* at *Loret* (a Place not far from *Quebeck* where the Salvages lived) were *Baptized?* I told him, *they were.* He ſaid, *If they be not, let me know of it, that I may baptize them, for fear they ſhould die, & be damn'd, if they die without Baptiſm.* Says he, *When the Salvages went againſt you, I charg'd them to baptiſe all Children before they killed them; ſuch was my Deſire of your Eternal Salvation, tho' you were our Enemies.* There was a Gentleman called Monſieur *de Beauville*, a Captain, the Brother of the *Lord Intendant*, who was a good Friend to me, and very courteous to all the Captives; he lent me an *Engliſh Bible*, and when he went to *France* gave it me.

All Means were uſed to ſeduce poor Souls.

I was invited one Day to Dine with One of *chief Note*; as I was going, met with the *Superiour* of the *Jeſuits* coming out of the Houſe, and he came in after Dinner; and preſently it was propounded to me, If I would ſtay among them, and be of their Religion, I ſhould have a great and honourable Penſion from the King every Year. The *Superiour* of the *Jeſuits* turned to me, and ſaid, 'Sir, you have manifeſted much Grief and Sorrow for your Separation from ſo many of your Neighbours and Children; if you will now comply with this Offer and Propoſal, you may have all your Children with you; and here will be enough for an honourable Maintenance for you and them.' I anſwered, '*Sir, If I thought your Religion to be true, I would embrace it freely without any ſuch Offer, but ſo long as I believe it to be what it is, the offer of the whole World is of no more Value to me than a* BLACKBERRY;' and manifeſted ſuch an Abhorrence of this Propoſal, that I ſpeedily went to take my Leave, and be gone. Oh! *Sir*, (ſaid he) '*Sit down, why in ſuch a Hurry? You are alone in your Chamber, divert your ſelf a little longer*;' and fell to other Diſcourſe: and within half an Hour ſay'd again, 'Sir, I have one Thing earneſtly to Requeſt of you, I pray you pleaſure me!' I ſaid, *Let your Lordſhip ſpeak*:' ſaid he 'I pray come to the Place to Morrow Morning, and honour me with your Company in my *Coach* to the great Church, it being then a *Saint's* Day.' I anſwered, '*Ask me any Thing wherein I can ſerve you with a good Conſcience, and I am ready to gratify you, but I muſt ask your Excuſe here*;' and immediately went away from him. Returning to my Chamber, I gave God Thanks for his upholding me: and alſo made an Enquiry with my ſelf whether

whether I had by any Action given Encouragement for ſuch a Temptation?

[*At* CHATEAUVICHE *Fifteen Miles below* Quebeck.]

Not many Days after, and a few Days before Governour *de'Vaudrel*'s coming down, I was ſent away *fifteen Miles down the River*, that I might not have Opportunity of Converſe with the *Engliſh*. I was courteouſly treated by the *French*, and the *Prieſt* of that Pariſh; they told me, he was one of the moſt learned Men in the Country; he was a very ingenious Man, zealous in their Way, but yet very familiar. I had many Diſputes with the *Prieſts* who came thither: and when I uſed *their own Authors* to confute ſome of their Poſitions; my Books borrowed of them were taken away from me; for they ſaid, *I made an ill Uſe of them.* They having many of them boaſted of their Unity in Doctrine and Profeſſion, were loth I ſhould ſhow them from their own beſt approved Authors, as many different Opinions, as they could charge againſt us. Here again, a Gentleman in the Preſence of the old *Biſhop* & a *Prieſt*, offered me his Houſe, and whole Living, with Aſſurance of *Honour*, *Wealth* and *Employment*, if I would embrace their Ways. I told them, *I had an Indignation of Soul againſt ſuch Offers, on ſuch Terms, as parting with what was more valuable than all the World*; alledging, *What is a Man profited if he gain the whole World, and loſe his own Soul? or what ſhall a Man give in exchange for his Soul?* I was ſometimes told, I might have all my Children, if I would comply, and muſt never expect to have them on any other Terms; I told them, *my Children were dearer to me than all the World, but I would not deny* CHRIST *& his* TRUTHS *for the having of them with me; I would ſtill put my Truſt in God, who could perform all Things for me.*

I am perſwaded that the *Prieſt* of *that Pariſh* where I kept, abhorred their ſending down the *Heathen* to commit Outrages againſt the *Engliſh*; ſaying, *It was more like committing Murders, than managing a War.* In my Confinement in this Pariſh, I had my undiſturbed Opportunities to be humbly imploring Grace for our ſelves, for Soul and Body; for his protecting Preſence with *New-England*, and his diſappointing the bloody Deſigns of Enemies; that God would be a little Sanctuary to us in a Land of Captivity; and that our Friends in *New-England*, might have Grace to make a more thankful & faithful Improvement of the Means of Grace, than we had done; who by our Neglects, find our ſelves out of God's Sanctuary.

On the *Twenty-firſt* of *October*, 1704. I received ſome Letters from *New-England*, with an Account that many of our Neighbours eſcaped out of the Deſolations in the Fort; and that my *dear Wife* was recarried and decently *buried*: And that *my eldeſt Son* who was abſent in our Deſolation, was ſent to *College*, and provided for; which occaſioned Thanksgiving to God in the midſt of Afflictions, and cauſed *Prayers* even in *Canada*, to be going daily up to Heaven for a Bleſſing on *Benefactors*, ſhowing ſuch Kindneſs to the Deſolate and Afflicted.

The Conſideration of *ſuch crafty Deſigns* to enſnare Young Ones, and to turn them from the *Simplicity of the Goſpel*, to *Romiſh* Superſtition, was very exerciſing. Sometimes they would tell me, my *Children*, ſometimes my *Neighbours*, were turned to be of their Religion. Some made it their Work to allure poor Souls by Flatteries and great Promiſes, ſome Threatned, ſome offered abuſive Carriages to ſuch as refuſed to go to Church and be preſent at Maſs. Some they induſtriouſly contrived to get Married among them. A *Prieſt*

drew

drew up a *Compendium* of the *Romiſh Catholick Faith*, and pretended to prove it by the *Scriptures*, telling the *Engliſh*, *That all they required was contained in the Scriptures, which they acknowledged to be the Rule of Faith & Manners*; but it was by Scriptures horribly perverted and abuſed. I could never come to the Sight of it, (tho' I often earneſtly entreated a Copy of it) until I was a Ship-board for our Voyage for *New-England*; but hearing of it, I endeavoured to poſſeſs the *Engliſh* with their Danger of being cheated with ſuch a Pretence. I underſtood they would tell the *Engliſh* that *I was turn'd*, that they might gain them to change their Religion. Theſe their Endeavours to ſeduce to *Popery*, were very exerciſing to me. And in my Solitarineſs, I drew up theſe following ſorrowful, mournful, Conſiderations, tho' unus'd to, and unſkilful in *Poetry*, yet in a plain Stile for the Uſe of ſome of the Captives, who would ſometimes make their ſecret Viſits to me, which at the Deſire of ſome of them, are here made Publick.

Some Contemplations of the poor, and deſolate State of the Church at Deerfield.

THE Sorrows of my Heart enlarged are,
Whilſt I my preſent State, with paſt compare.
I frequently unto God's Houſe did go,
With Chriſtian Friends, his Praiſes forth to ſhow.
But now, I ſolitary ſit, both ſigh and cry,
Whilſt my Flock's Miſery think on do I.
Many, both Old and Young were ſlain out-right;
Some in a bitter Seaſon take their Flight;
Some burnt to Death; and others ſtifled were;
The Enemy, no Age or Sex would ſpare.
The tender Children, with their Parents ſad,
Are carry'd forth as Captives. Some unclad,
Some Murdered in the Way, unburied left;
And ſome thro' Famine, were of Life bereft.

After

After a tedious Journey, ſome are ſold,
Some left in *Heathen* Hands, all from Chriſt's Fold:
By *Popiſh Rage*, and *Heath'niſh* Crueltie,
Are baniſhed. Yea ſome compell'd to be
Preſent at *Maſs*. Young Children parted are
From Parents, and ſuch as Inſtructors were.
Crafty Deſigns are us'd by *Papiſts* all,
In Ignorance of Truth, them to inthrall:
Some threatned are, unleſs they will comply;
In *Heathens* Hands again be made to lye.
To ſome, large Promiſes are made, if they,
Will Truths renounce, and chuſe their *Popiſh* Way.
Oh Lord! mine Eyes on Thee ſhall waiting be,
Till Thou again turn our Captivitie.
Their *Romiſh* Plots, Thou canſt confound, and ſave
This little Flock, this Mercy I do crave.
Save us from all our Sins, and yet again,
Deliver us from them who Truth diſdain.
Lord! For thy Mercy ſake, thy Cov'nant mind;
And in thy Houſe again, Reſt let us find.
So we thy Praiſes forth will ſhew, and ſpeak,
Of all thy wondrous Works; yea we will ſeek
Th' Advancement of thy great and glorious Name,
Thy Rich, and Sovereign Grace, we will proclaim.

THe Hearts of ſome were ready to be diſcouraged and ſink, ſaying, *They were out of Sight, and ſo out of Mind.* I endeavoured to perſwade them, we were not forgotten, that undoubtedly many Prayers were continually going up to Heaven for us. *Not long after* came Capt. *Livingſton*, and Mr. *Shelden*, with Letters from his *Excellency* our GOVERNOUR, to the Governour of *Canada*, about the Exchange of Priſoners; which gave a Revival to many, and raiſed Expectation of a Return. Theſe Viſits from *New-England* to *Canada* ſo often, greatly ſtrengthened many who were ready to faint; and gave ſome Check to the Deſigns of the *Papiſts* to gain Proſelytes. But God's time of Deliverance was not yet come; as to ſome particular Perſons,

Perſons, their Temptations and Trials were increaſed; and ſome abuſed becauſe they refuſed a Compliance with their Superſtitions. *A young Woman* of *our Town* met with a new Trial. For on a Day, a *French* Man came into the Room where ſhe was, and ſhewed her his *Beads*, and boaſted of them, putting them near to her; ſhe knock'd them out of his Hands on the Floor; for which ſhe was beaten, and threatned with Death, and for ſome Days Impriſoned. I pleaded with God his over-ruling this firſt Eſſay for the Deliverance of ſome, as a Pledge of the reſt being delivered in due time. I improved Capt. *de Beauville* who had always been very friendly, to interceed with the Governour for the return of *my eldeſt Daughter*; and for his purchaſing my Son *Stephen*, from the *Indians* at St. *Francois* Fort; and for Liberty to go up and ſee my Children and Neighbours at *Mont-Royal*. Divine Providence appeared to a moderating my Afflictions, in that *five Engliſh* Perſons of our Town were permitted to return with Capt. *Livingſton*, amongſt whom went my *eldeſt Daughter*. And my Son *Stephen* was redeemed and *ſent to live with me*: He was almoſt quite naked, and very poor; he had ſuffered much among the *Indians*. One of the *Jeſuits* took upon him, to come to the *Wigwam*, and whip him, on ſome Complaint that the *Squaws* had made, that he did not Work enough for them. As to my Petition for going up to *Mont-Royal*, to ſee my Children & Neighbours, it was denied; as *my former Deſire of coming up to the City* before Capt. *Livingſton*'s coming, was. God granted me Favour as to *two* of my *Petitions*; but yet brought me by his Grace to be willing, that he ſhould Glorify Himſelf in diſpoſing of me and mine as he pleaſed, & knew to be moſt for his Glory. And almoſt always before any remarkable Favour, I was brought to lye down at the

Foot

Foot of God, and made to be willing that God ſhould govern the World, ſo as might be moſt for his own Honour, and brought to reſign all to his holy Sovereignty. A Frame of Spirit when wrought in me by the Grace of God, giving the greateſt Content and Satisfaction; and very often a Fore-runner of the Mercy aſk'd of God, or a plain Demonſtration, that the not obtaining my Requeſt was beſt for me. I had no ſmall Refreſhing, in having *one* of *my Children* with me for 4 *Months*. And the *Engliſh* were many of them ſtrengthned with Hopes, that the Treaties betwixt the Governments would iſſue in opening a Door of Eſcape for all.

In *Auguſt*, Mr. *Dudley* & Capt. *Vetch*, arrived, and great Encouragements were given as to an Exchange of all in the Spring of the Year: and ſome few again were ſent Home; amongſt whom I obtained Leave to ſend my Son *Stephen*.

[*At* QUEBECK.]

Upon Mr. *Dudley*'s & Capt. *Vetch*'s Petitioning, I was again premitted to go up to *Quebeck*; but diſputing with a *Mendicant Fryar*, who ſaid, *He was an Engliſh-man ſent from* France, *to endeavour the Converſion of the* Engliſh *at* Quebeck; who arrived at *Canada* whilſt our Gentlemen were there: I was by the *Prieſts* Means ordered again to return to *Chateauviche*; and no other Reaſon given, but becauſe I diſcourſed with that *Prieſt*, and their Fear I ſhould prevent his Succeſs amongſt the Captives. But God ſhew'd his diſlike of ſuch a perſecuting Spirit; for the very next Day, which was *September* 20. *O S. October* 1ſt. *N S.* the *Seminary*, a very famous Building, was moſt of it burnt down; occaſioned by a Joyner's letting a Coal of Fire drop down among the Shavings. The *Chappel* in the

Prieſts

Prieſts Garden, and the *Great Croſs* were burnt down; the *Library* of the *Prieſts* burnt up: This *Seminary* and another *Library* had been burnt but about *three Years before.* The *Day after my being ſent away* by the Prieſts Means from *Quebeck* at firſt, there was a Thunder-Storm, & the Lightning ſtruck the *Seminary* in the very Place where the Fire now began.

[At CHATEAUVICHE.]

A little before Mr. *Dudley*'s Arrival, came a *Soldier* into my Land-lords Houſe *bare-foot*, & *bare-leg'd*, going on a Pilgrimage to *Saint Anne.* For ſaid he, *My Captain, who died ſome Years ago, appeared to me, and told me, he was in Purgatory; and told me I muſt go a Pilgrimage to Saint* Anne, *doing Penance, and get a* Maſs *ſaid for him, & then he ſhould be delivered.* And many believed it, and were much affected with it; came and told me of it, to gain my Credit of their deviſed *Purgatory*: The *Soldier* told me, *The Prieſts had counſelled him to undertake this Pilgrimage.* And I am apt to think, ordered his calling in at my Land-lords, that I might ſee & ſpeak with him. I laugh'd at the Conceit, that a *Soldier* muſt be pitcht upon to be ſent on this Errand; but they were muſt diſpleaſed and lamented my Obſtinacy, in that I would not be reclaimed from a denial of *Purgatory*, by ſuch a *Miraculous Providence.*

As I was able, I ſpread the Caſe before God, beſeeching him to diſappoint them of their Expectations to Proſelyte any of the Captives by this Stratagem; and by the Goodneſs of God, it was not very Serviceable: For the *Soldier's Converſation* was ſuch, that ſeveral among the *French* themſelves judged it to be a *Forgery.* And tho' the *Captain* ſpoken of was the *Governour's Lady's Brother*, I never more heard any Concernment or Care to get him out of *Purgatory.*

One of the Pariſh where I lived, told me, That on the *Twenty-ſecond* of *July* 1705. he was at *Quebeck*, at the *Mendicant Fryars Church*, on one of their *Feaſt-Days*, in Honour of a great *Saint* of their Order, and that at five a-Clock-Maſs in the Morning, near two Hundred Perſons preſent, A great *Grey Catt* brake or puſh'd aſide ſome Glaſs, entered into the Church, and paſs'd along it near the Altar, and put out five or ſix Candles, that were burning; and that no one could tell which Way the *Catt* went out: and *he thought* it was the *Devil.*

[*At* QUEBECK.]

When I was in the City in *September*, I ſaw two *Engliſh* Maids who had lived with the *Indians* a long Time. They told me, that an *Indian* had died at the Place where they were, and that when ſundry of his Relations were together, in order to his Funeral; the *Dead aroſe*, & informed them, *That at his Death he went to* Hell, *and there he ſaw all the* Indians *that had been dead ſince their embracing the* Popiſh *Religion*; *and warned them to leave it off, or they would be Damned too*; and laid down dead again. They ſaid the *Indians* were frighted, and very Melancholly; but the *Jeſuits*, to whom they told this, told them, *It was only a Deluſion of the Devil, to draw them away from the true Religion*; adding, *That he knew for certain, that all thoſe* Indians *who had been dead, ſpoken of by that* Indian, *were in* Heaven, *only* one Squaw *was gone to* Hell, *who died without Baptiſm.* Theſe Maids ſaid alſo, That many of the *Indians* much lamented their making a War againſt the *Engliſh*, at the Inſtigation of the *French.*

[*At* CHATEAUVICHE.]

The *Prieſts*, after Mr. *Dudley*'s going from *Canada*,

were ready to think their Time was ſhort for gaining *Engliſh* Proſelytes, & doubled their Diligence and Wiles, to gain over Perſons to their Perſwaſion. I improved all Opportunities I could, to write to the *Engliſh*, that in that Way I might be Serviceable to them. But many or moſt of *my Letters* treating about Religion, were *intercepted*, and *burnt*. I had a Letter ſent down to me by Order of the Governour, that I had a Liberty of writing to my Children and Friends, which ſhould be continued; provided I wrote about indifferent Things, and ſaid nothing in them about the Points in Controverſy between them and us: And if I were ſo hardy as to write Letters otherwiſe, they ſhould endeavour to prevent their being delivered. Accordingly, I found many of them were burnt. But ſometimes Notice would be given to the *Engliſh*, that there were Letters written, but that they were burnt; ſo that their writing was ſomewhat uſeful, tho' never peruſed by the *Engliſh*, becauſe they judged thoſe Letters comdemned *Popery*. Many of our Letters written from *New-England*, were never delivered, becauſe of ſome Expreſſions about Religion in them. And as I ſaid before, after Mr. *Dudley*'s Departure from *Quebeck*, Endeavours were very vigorous to ſeduce. Some were flattered with large Promiſes, others were threatned & beaten, becauſe they would not turn. And when *two Engliſh Women*, who had always oppoſed their Religion were ſick in the *Hoſpital*; they kept with them Night and Day, till they dyed; & their Friends kept from coming to viſit them: After their Death, they gave out, that they dyed in the *Romiſh Faith*, and were receiv'd into their *Communion*. Before their Death Maſſes were ſaid for them; and they buried in the *Church-Yard*, with all their Ceremonies. And after this, Letters ſent into all Parts to inform

the *Engliſh*, that *theſe two Women* turn'd to their Religion, before their Death, and that it concerned them to follow their Example; for they could not be more obſtinate than thoſe Women were in their Health, againſt the *Romiſh Faith*, and yet on a *Death-bed* embraced it. They told the *Engliſh* who lived near, *That our Religion was a dangerous Religion to dye in.* But I ſhall hereafter relate the juſt Grounds we have to think theſe Things were Falſhoods.

I was informed, there was an *Engliſh Girl* bid to take and wear the *Croſs*, and *Croſs her ſelf*: ſhe refuſed; they threatned her, and ſhewed her the *Croſs*. At length ſhe had her Choice, either to *Croſs her ſelf*, and take the *Croſs*, or be *Whipt*, ſhe choſe to be *Whipt*; and they took up her Clothes, and made as tho' they would correct her; but ſeeing her chuſing indeed to ſuffer rather than comply, they deſiſted, & tied the *Croſs* about her Neck. Some were taken and ſhut up among the Religious, and all Sorts of Means uſed to gain them.

I received a Letter from one of my Neighbours, wherein he thus bewails. 'I obtained Leave of my 'Maſter, to go to the *Macqua-Fort* to ſee *my Children*, 'that I had not ſeen for a long Time: I carried a 'Letter from *my Maſter*, to ſhew that I had Leave to 'come. When I came to the Fort, I heard *one* of *my* 'Children was in the Woods. I went to ſee *a Boy* I 'had there, who lived with one of the *Jeſuits*; I had 'juſt aſk'd him of his Welfare; he ſaid his Maſter 'would come preſently, he durſt not ſtay to ſpeak 'with me now, being in ſuch Awe of his Maſter. On 'which I withdrew, & when his Maſter came in, I 'went & aſkt Leave of him to ſpeak with *my Child*, 'and ſhewed him my Letter. But he abſolutely re'fuſed to let me ſee or ſpeak with him; and ſaid, I 'had brought no Letter from *the Governour*, and would

'no

'not permit me to ſtay in the Fort, tho' I had travel-
'led on Foot near *fifty Miles* for no other Errand than
'to ſee and ſpeak with *my Children*.

The *ſame Perſon*, with another *Engliſh* Man, laſt Spring, obtained Leave of the *Governour* General, to go to the *ſame Fort* on the ſame Errand, and carried *Letters* from the *Governour* to the *Jeſuits*, that he might be permitted to ſpeak with *his Children*. The Letter was delivered to the *Jeſuits*; who told him, his Son was not at Home, but gone a Hunting. Whenas he was hid from them, as he heard afterward, ſo the poor Man loſt his Labour *a ſecond Time*. Theſe Men ſay, that when they returned to *Mont-Royal*, one *Laland*, who was appointed as a Spy, always to obſerve the Motions of the *Engliſh*, told them, that one of the *Jeſuits* had come in before them, and had told the Governour that the Lad was gone a Hunting; and that the *Engliſh* Man who accompanied this poor Man, went out into the Woods in hopes of finding the Lad; and ſaw him, but the Lad run away, and that he followed him and call'd after him, but he would not ſtop; but holding out a Gun, threatned to ſhoot him down, if he followed him, and ſo he was diſcouraged, and turn'd back. And ſays LALAND, *you will never leave going to ſee your Children and Neighbours, till ſome of you are kill'd*. But the Men told him, it was an abſolute Lye, let who would report it; for they had neither ſeen the Lad, nor did they go into the Woods to ſearch after him. They judge this was told to the Governour, to prevent any *Engliſh* for the future going to ſee *their Children* and Neighbours. Some of ours ſay, they have been little better than abſolutely promiſed, to have *their Children* who are among the *Salvages*, in Caſe they themſelves would embrace *Popery*. And that the *Prieſts* had ſaid, *They had rather*

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the Children ſhould be among the Indians, *as they were, than be brought out by the* French, *and ſo be in a readineſs to return for* New England.

A *Maid* of *our Town* was put into a Religious Houſe among the *Nuns*, for more than *two Years*, and all Sorts of Means, by Flatteries, Threatnings and abuſive Carriages uſed to bring her to turn. They offered her Money, which when refuſed, eſpecially the latter Part of the Time, they threatned her very much; ſent for her before them, commanded her to *Croſs her ſelf.* She refuſed, they hit her a Box on the Ear; bid her again, ſtill ſhe refuſed. They ordered a *Rod* with *ſix Branches full of Knots* to be brought; and when ſhe refuſed, they ſtruck her on the Hands, with their renewing their Commands; and ſhe ſtood to her Refuſals, till her Hands were filled with Whales, with the Blows. But one ſaid, Beat her no more, we will give her to the *Indians*, if ſhe wont turn. They pinched her Arms till they were black and blue; and made her go into their Church; and becauſe ſhe would not *Croſs her ſelf*, ſtruck her ſeveral Blows with their Hands on her Face. A *Squaw* was brought in and ſaid, *She was ſent in to fetch her to the* Indians; but ſhe refuſed; the *Squaw* went away, and ſaid, *She would bring her Huſband with her to Morrow, and ſhe ſhould be carried away by Force.* She told me, ſhe remembred what I told her one Day, after the *Nuns* had threatned to give her away to the *Indians*; that they only ſaid ſo to affright her, that they never would give her away. The *Nuns* told her, *She ſhould not be permitted any more to ſpeak to the* Engliſh; *& that they would afflict her without giving her any Reſt, if ſhe refuſed*: but God preſerved her from falling. *This poor Girl* had many Prayers going up to Heaven for her daily, and *by Name*, becauſe her Trials were more known to the

Engliſh,

Engliſh, than the Trials of others, who lived more remote from them.

Here might be an *Hiſtory* by it ſelf, of the *Trials* and *Sufferings* of many of *our Children*, & *young Ones*, who have been abuſed, and after Separation from grown Perſons, made to do as they would have them.

I ſhall here give an Account of what was done to *one* of *my Children*, a *Boy* between *fifteen* and *ſixteen Years of Age*, *two Hundred Miles* diſtant from me, which occaſioned Grief and Sorrow, that I want Words to utter; and yet kept under ſuch Awe, that he never durſt write any Thing to me, for fear of being diſcovered in writing about Religion. They threatned to put him to the *Indians* again, if he would not turn; telling him, *He was never bought out of their Hands, but only ſojourned with them, but if he would turn, he ſhould never be put into their Hands any more.* The *Prieſts* would ſpend whole Days in urging him. He was ſent to School to learn to *Read* and *Write French*; the *School-Maſter* ſometimes flattered him with Promiſes, if he would *Croſs* himſelf, then threatned him if he would not. But when he ſaw flattering Promiſes of Rewards, and Threatnings, were ineffectual, he ſtruck him with a Stick he had in his Hand; and when he ſaw that would not do, he made him get down on his Knees about an Hour, and then came and bid him make the Sign of the *Croſs*, and that without any Delay; he ſtill refuſed. Then he gave him a couple of Strokes with a Whip he had in his Hand; which Whip had three Branches, and about twelve great Knots ty'd to it: And again bid him make the *Sign of the Croſs*; and if it was any Sin, he would bear it himſelf: and ſaid alſo, *You are afraid you ſhall be changed if you do it*; but (ſaid he) *You will be the ſame, your Fingers wont be changed.* And after he

he had made him ſhed many Tears, under his Abuſes and Threatnings, he told him, *He would have it done:* And ſo thro' Cowardiſe and *fear* of the Whip, *he made the Sign.* And did ſo for ſeveral Days together, & with much ado, he was brought to *Croſs* himſelf. And then the Maſter told him, *He would have it done without his particular bidding him.* And when he came to ſay his Leſſon, and Croſs'd not himſelf, the Maſter ſaid, *Have you forgot what I bid you do?* No Sir, ſaid he: Then the School-Maſter ſaid, *Down on your Knees*; and ſo kept him for *an Hour and half*, till School was done; and ſo did for about a *Week.* When he ſaw this would not do, he took the Whip, *What won't you do it*, (ſaid he) *I will make you*; and ſo again, frighted him to a Compliance. After this, commanded him to go to *the Church:* When he refuſed, he told him, *he would make him.* And one Morning ſent four of the biggeſt Boys of the School, to draw him by Force to *Maſs.* Theſe, with other Severities, and witty Stratagems were uſed; and I utterly ignorant of any Attempt made upon him, to bring him to change his Religion. His Fear was ſuch, that he never durſt write any of theſe Things, leſt his Letters ſhould fall into their Hands, and he ſhould again be deliver'd to the *Indians.* Hearing of an Opportunity of Writing to him by one of the Pariſh where I was, going up to *Mont-Royal*, I wrote a *Letter* to him, and had by him a *Letter* from *my Son*, which I ſhall here inſert.

Honoured Father,

I Have received *your Letter* bearing Date *January* 11th 1705,6. for which I give you many Thanks, with my Duty, and my Brothers. I am ſorry you have not received all the Letters I have writ to you; as I have not received all yours. According to your good Counſel, I do almoſt every Day read ſomething

of

of the *Bible*, and ſo ſtrengthen my Faith. As to the *Captives* newly brought, *Lancaſter* is the Place of *two* of them, and *Marlborough* that of the *third*; the Governour of *Mont-Royal* has them all three. There is other News that will ſeem more Strange to you: That *two Engliſh Women*, who in their Life-time were dreadfully ſet againſt the *Catholick Religion*, did on their Death-Bed embrace it. The one *Abigail Turbet*, the other of them *Eſther Jones*, both of them known to you. *Abigail Turbet* ſent for Mr. *Meriel* the Sabbath before ſhe dyed. Said (many a Time upon ſeveral following Days) *That ſhe committed her Soul into his Hands, and was ready to do whatever he pleaſed.* She deſir'd him to go to the Chappel St. *Anne*, and there to ſay a *Holy Maſs* for her, that ſhe might have her Sins pardoned, and the Will of the Lord accompliſhed upon her. Her Couſin Mrs. *Badſton*, now *Stilſon*, askt her, *Whether ſhe would be willing to do as ſhe ſaid?* She anſwered, yes. And upon the *Tueſday* ſhe was taken into the *Catholick Church* in the Preſence of *John Laland*, and Madam *Grizalem*, an *Engliſh Woman*, & Mrs. *Stilſon*, alſo with many *French* People beſides. She was anointed with *Oyl* on the ſame Day; according to her Will then; upon the *Wedneſday* an Image of *Chriſt Crucified*, was brought to her, ſhe cauſed it to be ſet up over againſt her at the Curtains of her Bed, and look'd continually upon the ſame; and alſo a little *Crucifix* brought unto her, ſhe took it, and *kiſſed it, and laid it upon her Stomach.* She did alſo make the Sign of the Croſs upon her ſelf, when ſhe took any Meat or Drink. She promiſed to God, that if ſhe ſhould recover, ſhe would go to the *Maſs* every Day: She having on her Hand a *Crucifix*, ſaying, *Oh my Lord, that I ſhould have known thee ſo late!* She did alſo make a *Prayer* to the *Virgin Mary*, the two laſt Days of the Week. She

could utter no Word, but by kiſſing the *Crucifix*, endeavouring the Croſſing her ſelf, ſhe gave an Evidence of her Faith. She dyed *Saturday* the 24*th.* of *November*, at three a Clock in the Afternoon. The *next Day* the *Prieſt* did commend the Woman's *Soul* to the Prayers of the Congregation in the *Maſs*: in the Afternoon ſhe was honourably buried in the Church-yard next to the Church, cloſe to the Body of the Juſtice *Peſe* Wife; all the People being preſent at her Funeral. The *ſame Day* in the Evening, Mr. *Meriel* with an *Engliſh Woman*, went to *Eſther Jones*; ſhe did at firſt diſdain, but a little after ſhe confeſs'd there were *Seven Sacraments*, *Chriſt's Body preſent*, the *Sacrament of the Maſs*, the *Inequality of Power among the Paſtors of the Church*; and being return'd to wait by her all Night long, he read and expounded to her ſome Part of the *Catholick Confeſſion of Faith* to her Satisfaction. About Midnight he askt her, *Whether ſhe might not confeſs her Sins? I doubt not but I may*, ſaid ſhe: And two hours after, ſhe made unto him fervent Confeſſion of all the Sins of her whole Life. When he ſaid, *He was to offer Chriſt to his Father for her*; She liked it very well. The *Superiour* of the *Nuns* being come in to ſee her, ſhe now deſired that ſhe might receive Chriſt's Body before ſhe dyed. She did alſo ſhow Mrs. *Stilſon*, a great mind to receive the Sacrament of *Extream Unction*; and ſaid, *That if ever ſhe ſhould recover and get home, ſhe would have reproached the* Miniſters, *for their neglecting that Sacrament, ſo plainly commanded by St.* James. In the After-noon, after ſhe had beg'd Pardon for her wavering, and the Catholick Confeſſion of Faith was read aloud to her in the hearing of Mr. *Craſton*, Mrs. *Stilſon*, and another *Engliſh Woman*, and ſhe owned the ſame; about Seven a Clock the ſame Day, ſhe ſaid to Mr. DUBISON, *Shall not they give me the holy Communion?* But her

Tongue

Tongue was then ſo thick that ſhe could hardly ſwallow any thing. She was then anointed with *Holy Oyl*: but before, ſhe ſaid to Mr. *Meriel*, *Why have you not yet, Sir, forgiven my Sins?* In the Night following, that *Prieſt*, and Mr. *Dubiſon*, were continually by her; and ſometimes praying to God in her Name, and praying to the *Virgin Mary*, and other *Saints*. She ſaid alſo, *I believe all: I am very glad Chriſt was offered to his Father for me.* Six or Seven Hours before ſhe dyed, a *Crucifix* was ſhow'd to her by Mr. *Dubiſon*; ſhe took it and *laid it upon her Heart, and kiſs'd it*; and then the *Nuns* hanged it with a pair of *Beads* upon her Neck. A little before ſhe dyed, Mr. *Dubiſon* askt her to *Pray for him in Heaven*; ſhe promiſed him: ſo ſhe gave up the Ghoſt, at *Ten* of the Clock the 27*th*. of *November*, whilſt the high *Maſs* was ſaying; ſhe was ſoon commended to the Prayers. On the fourth Day of the Week following was buried; after the *Maſs* had been ſaid for her: ſhe was laid by *Abigail Turbet*.

Jan. 23*d.* 1705,6.

I Have here tranſcribed the Letter in the very Words of it, without the leaſt Alteration: the ſame or Subſtance was ſent to ſeveral other Captives. When I had *this Letter*, I preſently knew it to be of Mr. *Meriel's* compoſing; but the Meſſenger who brought the Letter, brought Word that my Son had embraced their Religion. Afterwards when ſome blamed him for letting me know of it, becauſe (they ſaid) they feared my Sorrow would ſhorten my Days; He told me, he thought with himſelf, that if he was in my Caſe, he would be willing to know the worſt, and therefore told me as he would have deſired to have known if in my Place. I thank'd him, acknowledging it a Favour to let me know of it: But the News was ready to overwhelm me with Grief & Sorrow. *I made my Complaint*

to GOD, & Mourned before Him ; Sorrow & Anguiſh took hold upon me. I ask'd of God to direct me what to do, and how to Write, & find out an Opportunity of conveying a *Letter* to him ; and committed this Difficulty to his Providence. I now found a greater Oppoſition to a patient, quiet, humble Reſignation to the Will of God, than I ſhould otherwiſe have known, if not ſo tried. Here I thought of my Afflictions & Tryals ; *my Wife* and *two Children kill'd*, and *many of my Neighbours* ; and *my ſelf*, and *ſo many of my Children and Friends* in a *Popiſh Captivity*, ſeparated from our Children, not capable to come to them to inſtruct them in the Way they ought to go ; and cunning crafty Enemies, uſing all their Subtilty to inſinuate into young Ones, ſuch Principles as would be pernicious. I thought with my ſelf how happy many others were, in that they had their Children with them, under all Advantages to bring them up in the *Nurture and Admonition of the Lord* ; whilſt we were ſeparated one from another, and our Children in great Peril of imbracing damnable Doctrines *Oh! that all Parents who Read this Hiſtory, would bleſs God for the Advantages they have of Educating their Children, and faithfully improve it!* I mourned when I thought with my ſelf, that I had *one Child* with the *Matequa*'s, a *ſecond* turn'd to *Popery*, and a *little Child* of *ſix Years* of Age, in Danger from a Child to be inſtructed in *Popery* ; and knew full well, that all Endeavours would be uſed to prevent my ſeeing or ſpeaking with them. But in the midſt of all theſe, God gave me a ſecret Hope, that he would magnify his Power and Free Grace, and diſappoint all their crafty Deſigns. *When I looked on the right Hand, and on the left, all Refuge failed, and none ſhewed any Care for my Soul.* But God brought that Word to uphold me ; *Who is able to do exceeding abundantly above what we can ask or think.*

think. As alſo that, *Is any thing too hard for God?* I pray'd to God to direct me; and Wrote very ſhort the firſt time, and in general Terms, fearing leſt if I ſhould write about Things in Controverſy, my Letter would not come to him. I therefore addreſs'd him with the following Letter.

Son Samuel,

YOur's of *January* 23*d.* I received, & with it had the Tidings that you had made an Adjuration of the *Proteſtant Faith*, for the *Romiſh*: News that I heard with the moſt diſtreſſing, afflicting, ſorrowful Spirit, that ever I heard any News. Oh! I pity you, I mourn over you Day & Night! Oh! I pity your Weakneſs, that thro' the Craftineſs of Man, you are turned from the Simplicity of the Goſpel! I perſwade my ſelf you have done it through Ignorance. Oh! why have you neglected to ask a Father's Advice in an Affair of ſo great Importance as the change of Religion; God knows that the *Catechiſm* in which I Inſtructed you, is according to the WORD of GOD; and ſo will be found in the Day of Judgment. Oh! conſider and bethink your ſelf what you have done! And whether you ask me or not, my poor Child, I cannot but Pray for you, that you may be recovered out of the Snare you are taken in. Read the *Bible*, *Pray in Secret*; Make CHRIST's *Righteouſneſs your only* Plea *before* GOD, for Juſtification: Beware of all Immorality, and of Prophaning God's SABBATHS. Let a Father's Advice be asked for the future, in all Things of Weight and Moment. *What is a Man profited if he gain the whole World, and loſe his own Soul? Or what ſhall a Man give in exchange for his Soul?* I deſire to be humbled under the mighty Hand of God thus afflicting me: I would not do as you have done for Ten Thouſand Worlds. My Heart Akes within me, but I will yet wait upon the Lord;

to

toHim will I commit your Caſe Day and Night: He can perform all Things for me & mine; and can yet again recover you from your Fall. He is a *God forgiving Iniquity, Tranſgreſſion and Sin: to the Lord our God belong Forgiveneſſes, though we have rebelled.* I charge you not to be inſtrumental to enſnare your poor Brother *Warham*, or any other, and ſo add Sin toSin. Accept of my Love, & don't forſake a Father's Advice, who above all Things deſires that your Soul may be Saved in the Day of the Lord.

WHat I mournfully wrote, I followed with my poor Cries to God in Heaven to make effectual, to cauſe in him a Conſideration of what he had done. God ſaw what a proud Heart I had, and what need I had to be ſo anſwered *out of the Whirl-wind*, that I might be humbled before him. Not having any Anſwer to my Letter for ſome Weeks, I wrote *the following Letter*, as I was enabled of God, and ſent to him by a faithful Hand; which by the Bleſſing of God, was made *effectual* for *his good*, and *the good of others*, who had fall'n to *Popery*; and for the *Eſtabliſhing and ſtrengthening of others to reſiſt* the Eſſays of the Adverſary to Truth. God bro't Good out of this Evil, and made what was deſign'd to promote their Intereſt, an Occaſion of Shame to them.

Son Samuel,

I Have waited till now for an Anſwer from you, hoping to hear from you, why you made an Abjuration of the *Proteſtant Faith*, for the *Romiſh*. But ſince you continue to neglect to Write to me about it, as you neglected to take any Advice or Counſel from a Father, when you did it; I cannot forbear Writing again, and making ſome Reflections on the Letter you

you Wrote me laſt, about the *two Women*. It ſeems to me, from thoſe Words of *Abigail Turbet*'s in your Letter, or rather of Mr *Meriel*'s, which you tranſcribed for him. ["*Abigail Turbet* ſent for Mr. *Meriel*, ſhe committed her Soul into his Hand, and was ready to do whatſoever he pleaſed".] I ſay, it ſeems rational to believe, that ſhe had not the Uſe of her Reaſon; it's an Expreſſion to be abhorred by all who have any true Senſe of Religion. Was Mr. *Meriel* a GOD, a CHRIST? Could he bear to hear ſuch Words and not reject them; replying, 'Don't commit your Soul into my Hands, but ſee that you commit your Soul into the Hands of GOD thro' *Chriſt Jeſus*, and do whatever God commands you in his *holy Word*: As for me, I am a Creature, and can't ſave your Soul, but will tell you of *Acts* 4. 12. *Neither is there Salvation in any other; for there is no other Name under Heaven given among Men, whereby we muſt be ſaved.* Had he been a faithful *Miniſter* of JESUS CHRIST, he would have ſaid, '*Tis an Honour due to* CHRIST *alone*. The holy Apoſtle ſays, *Now unto him that is able to keep you, and preſent you faultleſs before the Preſence of his Glory, with exceeding Joy, to the only wiſe* GOD our *Saviour, be Glory and Majeſty, Dominion and Power, both now and ever, Amen*, Jude 24, 25. verſes. As to what you Write about praying to the *Virgin Mary*, and other Saints, I make this Reply; Had Mr. *Meriel* done his Duty, he ſhould have ſaid to them, as 1 *Joh.* 2. 1, 2. *If any Man ſin, we have an Advocate with the Father,* JESUS CHRIST *the Righteous; and he is the Propitiation for our Sins.* The Scriptures ſay, *There is one God, and one Mediator between God and Man, the Man* CHRIST JESUS. Yea, Chriſt ſaid, Go and Preach, *He that Believeth and is Baptized, ſhall be ſaved.* The Apoſtle in *Gal.* 1. 8. Saith, *But though we or an Angel*

from

from Heaven preach any other Goſpel unto you, then that we have preached to you, let him be accurſed. They never Preached praying to the *Virgin Mary*, or other *Saints*. *As* you would be ſaved, hear what the Apoſtle ſaith, *Heb.* 4. 13. &c. *Neither is there any Creature that is not manifeſt in his ſight; but all Things are naked, and open unto the Eyes of him with whom we have to do. Seeing then that we have a great High Prieſt that is entred into the Heavens*, JESUS *the Son of God, let us hold faſt our Profeſſion: for we have not an High Prieſt that cannot be touched with the feeling of our Infirmities, but was in all Points tempted like as we are, yet without Sin; let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy and find Grace to help in Time of Need.* Which Words do hold forth, how that CHRIST JESUS is in every Reſpect qualified to be a *Mediator* and *Interceſſor*; and I am ſure they can't be applied to any meer Creature, to make them capable of our Religious Truſt. When *Roman Catholicks* have ſaid all they can, they are not able to prove, that the Saints in Heaven have a Knowledge of what Prayers are directed to them. Some ſay, they know them one Way, others ſay they have the Knowledge of them in another Way: and that which they have fix'd upon as moſt probable to them, is, That they know of them from their beholding the Face of God; Seeing God, they know theſe Prayers: But this is a great Miſtake. Tho' the Saints ſee and know God in a Glorious Manner, yet they have not an infinite Knowledge; and it does no Ways follow, that becauſe they ſee God, they know all Prayers that are directed to them upon the Earth. And God has no where in his Word told us, that the Saints have ſuch a Knowledge. Beſides, were it a Thing poſſible for them to have a Knowledge of what Prayers are directed to them, it does not follow

that they are to be Pray'd to, or have Religious Honour confer'd upon them. The *Romaniſts* can neither give one Scripture Precept or Example for praying to them: but GOD has provided a *Mediator*, who knows all our Petitions, and is Faithful & Merciful enough; and we have both Scripture, Precept and Example, to look to Him as our *Mediator* and *Advocate* with the Father. Further, it can't be proved that it's conſiſtent with the Saints being Creatures, as well as with their Happineſs, to have a Knowlege of Prayers from all Parts of the World as the ſame time, from many Millions together, about things ſo vaſtly differing one from another; and then to preſent thoſe Supplications for all that look to them, is not Humility but Will-Worſhip. Col. 2. 18. *Let no man beguile you of your Reward, in a voluntary Humility, worſhipping of Angels*, ver. 23. *Which Things indeed have a ſhew of Wiſdom and Will-Worſhip, and Humility.* For what Humility can it be, to diſtruſt the Way that God has provided and encouraged us to come to Him in, and impoſe upon God a Way of our own deviſing? Was not God angry with *Jeroboam*, for impoſing upon him after ſuch a Sort? 1 *King.* 12. 33. *So he offered upon the Altar which he had made in Bethel, the fifth Day of the eighth Month, which he deviſed of his own Heart.* Therefore CHRIST ſaith, *Mark* 7. 7. *Howbeit, in vain do they Worſhip me, teaching for Doctrines the Commandments of Men.* Before the coming of Chriſt, and his entring into Heaven as an *Interceſſor*; (*Heb.* 7. 25, *Wherefore he is able to ſave them to the uttermoſt that come to God by him, ſeeing he ever liveth to make Interceſſion for them*;) I ſay before Chriſt's entring into Heaven as an *Interceſſor*, not one Word of any *Prayer* to *Saints*: what Reaſon can be given that now there is, of ſo many Saints to make Interceſſion; when Chriſt as a *Prieſt* is entred in-

to Heaven to make Interſſion for us? The Anſwer that the *Romaniſts* give is a very Fable and Falſhood: Namely, that there were no *Saints* in Heaven, till after the Reſurrection and Aſcention of Chriſt, but were reſerved in a Place called *Limbus Patrum*, and ſo had not the beatifical Viſion. See *Gen.* 5. 24, *Enoch walked with God and was not, for God took him.* If he was not taken into Heaven, what can be the Senſe of thoſe Words, *For God took him?* Again, 2 *King.* 2. 1, When the Lord would take up *Elijah* into Heaven by a Whirlwind, *verſe* 11, *There appeared a Chariot of Fire, and Horſes of Fire, and parted them both aſunder, and Elijah went up by a Whirlwind into Heaven.* Muſt the Truth of the Scripture be call'd in Queſtion to uphold their Notions? Beſides, 'tis not conſiſtent with Reaſon to ſuppoſe, that *Enoch* and *Elias* inſtead of having a peculiar Priviledge vouchſafed to them, for their eminency in Holineſs, ſhould be leſs happy for ſo long a Time than the reſt of the Saints deceaſed, who are glorified in Heaven; which muſt be, if they are yet kept and muſt be till the Day of Judgment out of Heaven, and the beatifical Viſion, in an earthly Paradiſe, according to ſome of the *Romaniſts*; or in ſome other Place they know not where, according to others. Religious Worſhip is not to be given to the Creature, *Mat.* 4. 9, 10, and ſaith, *All theſe Things will I give thee, if thou wilt fall down and Worſhip me:* Then ſaith *Jeſus to him, Get thee hence Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* That Phraſe, and *Him only ſhalt thou ſerve*, excludes all Creatures. *Rev.* 22. 8, 9, *I fell down to worſhip before the Feet of the Angel, which ſhewed me theſe Things; then ſaith he to me, ſee thou do it not, for I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them which keep the Sayings of this Book, worſhip God.* Which plainly

plainly ſhews, that God only is to be worſhipped with a Religious Worſhip. None can think that Saint *John* intended to give the higheſt Divine Worſhip to the *Angel*, who ſaith, Don't fall down & worſhip me; itsGod's due,*Worſhip God*. So *Act*. 10.25,26. *As Peter was coming in, Cornelius met him and fell down at his Feet and worſhipped him, but Peter took him up, ſaying, ſtand up, I my ſelf alſo am a Man.* See alſo *Lev*. 19. 10, The Words of the *Second Commandment* (which the *Romaniſts* either leave out, or add to the firſt Commandment ſaying, *Thou ſhalt have no other Gods before me*, adding, *&c.*) I ſay, the Words of the *Second Commandment* are, *Thou ſhalt not make to thy ſelf any Graven Image, or any Likeneſs of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Waters under the Earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them, for I the Lord thy God am a jealous God*, &c. Theſe Words being inſerted in *the Letter*, that came from your Brother *Eleazar* in *New-England* the laſt Summer, was the Cauſe of the Letter's being ſent down from *Mont-Royal*, and not given to you, when ſo near you; as I ſuppoſe, there being no other Clauſe of the Letter that could be objected againſt; and the Reaſon why found at *Quebeck*, when I ſent it to you a *ſecond Time*, encloſed in a Letter written by my ſelf. The *brazen Serpent* made by Divine Appointment as a Type of CHRIST, when abuſed to Superſtition, was by reforming *Hezekiah* broken in Pieces. As to what the *Romaniſts* plead about the Lawfulneſs of *Image* and *Saint Worſhip*, from thoſe Likeneſſes of Things made in *Solomon*'s Temple, its nothing to the Purpoſe. We don't ſay its unlawful to make or have a Picture, but thoſe carved Images were not in the Temple to be adored, bowed down to, or worſhipped. There is noManner of Conſequence,that

becauſe there were Images made in *Solomon*'s Temple that were not adored and worſhipped, that therefore its now lawful to make and fall down before Images, and pray to them, and ſo Worſhip them. Religious *Worſhipping of Saints*, can't be defended from, but is forbidden in the Scriptures; & for fear of looſing their Diſciples, the *Romaniſts* keep away from them the *Bible*, and oblige them to believe as they ſay they muſt believe. As tho' there was no Uſe to be made of our Reaſon above our Souls; and yet the *Bereans* were counted *Noble*, for *ſearching the Scriptures*, to ſee whether the Things preach'd by Saint *Paul* were ſo or no. They dare not allow you Liberty to ſpeak with your Father, or others, for fear their Errors ſhould be diſcovered to you.

Again, you write, " that *Eſther Jones* confeſs'd that there " was an Inequality of Power among the Paſtors of the Church." An Argument to convince the World, that becauſe the *Prieſts* in fallacious Ways, cauſed *a Woman* diſtempered with a very high Fever, if not diſtracted, to ſay, ſhe confeſs'd there was an Inequality of Power among the Paſtors of the Church, therefore all the World are obliged to believe that there is a *Pope*: An Argument to be ſent from *Dan* to *Beerſheba* every where, where any *Engliſh* Captives are, to gain their Belief of a *Pope*. Can any rational Man think, that Chriſt in the *Sixteenth Chapter* of *Matthew*, gave Saint *Peter* ſuch a Power as the *Papiſts* ſpeak of; or that the Diſciples ſo underſtood Chriſt? when immediately there aroſe a Diſpute among them, Who ſhould be the *Greateſt in the Kingdom of Heaven*? Math. 18. 1. *At the ſame Time came the Diſciples of Jeſus, ſaying, Who is the greateſt in the Kingdom of Heaven?* The *Rock* ſpoken of in the *Sixteenth* of *Matthew*, not the *Perſon* of *Peter*, but the *Confeſſion* made by him; and the ſame Power is given

to

to all the Diſciples, if you compare one Scripture with another; not one Word in any Place of Scripture of ſuch a *Vicarſhip* Power as of a *Pope*, nor any ſolid Foundation of Proof, that *Peter* had a greater Authority then the reſt of the Apoſtles. 1 *Cor.* 4. 6, *That you might learn in us, not to think of Men above that which is written.* Yea, the Apoſtle condemns them, 1 *Cor.* 1, 12, for their Contentions, *One ſaying, I am of* Paul, *I of* Apollos, *and I of* Cæphas; no more of *Peter*'s being a Foundation than any of the reſt. *For we are built upon the Foundation of the Apoſtles and Prophets,* JESUS CHRIST *himſelf being the chief Corner-ſtone.* Not one Word in any of *Peter*'s Epiſtles ſhowing that he had greater Power than the other Apoſtles. Nay, if the Scriptures give any Preference, it is to Saint *Paul* rather than Saint *Peter.* 1 Cor. 3. 10, *According to the Grace of God which is given to me, as a wiſe Maſter-Builder, I have laid the Foundation.* 1 *Cor.* 5. 3, 4, *For I verily as abſent in Body, but preſent in Spirit, have judged already as tho' I were preſent, concerning him that hath ſo done this Deed: In the Name of our Lord Jeſus Chriſt, when ye are gathered together, and my Spirit, with the Power of our Lord Jeſus Chriſt,* &c. 1 *Cor.* 7. 1, *Now concerning the Things whereof ye wrote to me*; Application made not to Saint *Peter*, but *Paul*, for the Deciſion of a Controverſy or Scruple. 1 *Cor.* 11. 2, *Now I praiſe you Brethren, that you remember me in all Things, and keep the Ordinance as I delivered them to you.* Either thoſe ſpoken of *Act.* 15, or in his Miniſtry & Epiſtles, 2 Cor. 2. 10, *For your ſake forgave I it, in the Perſon of Chriſt.* 2 Cor. 11. 28, *That which cometh upon me daily, the Care of all the Churches.* 2 Cor. 12, 11, 12, *For in nothing am I behind the very chiefeſt of the Apoſtles, though I be nothing: Truly the Signs of an Apoſtle were wrought among you in all Patience,*

ence, in Signs and Wonders, and mighty Deeds; and in other Places. Again, if you consult *Acts* 15, where you have an Account of the *first Synod* or Council, you will find that the Counsel or Sentence of the Apostle *James* is followed, *verse* 19; Wherefore my Sentence is, *&c.* not a Word that St. *Peter* was Chief. Again, you find *Peter* himself sent forth by the other Apostles; *Acts* 8. 14, *The Apostles sent unto them* Peter *and* John. When the Church of the Jews found Fault with *Peter* for going in to the Gentiles when he went to *Cornelius*, he does not say, Why do you Question me, or call me to an Account, I am *Christ's Vicar* on Earth. When *Paul* reproved *Peter*, *Gal.* 2, he does not defend himself by mentioning an Infallibility in himself as *Christ's Vicar*, or reprove *Paul* for his Boldness.

The *Roman Catholick* CHURCH can't be a true Church of Christ, in that it makes Laws directly contrary to the Laws & Commands of Christ. As for Example, in *with-holding the Wine* or the *Cup from the Laiety*, in the *Lords-Supper*; when as Christ commands the same to drink who were to eat. Their Evasion that the Blood is in the Body, and so they partake of both in eating, is a great Fallacy built on a false Foundation of *Transubstantiation*. For when Men *eat*, they can't be said to *drink*, which Christ commands; for Christ commands that we *take the Cup and drink*, which is not done in *eating*; besides the *Priests* themselves won't be so put off. The Words (*this is my Body*) do only intend, this doth signify or represent my Body; which will appear if you compare Scripture with Scripture; for after the Consecration the *Holy Ghost* calls it *Bread*, and, *The Fruit of the Vine*. *Exod.* 12. 11, *It is the Lord's Passover*; that is, it represents it. In all the Evangelists, you read of killing and *eating the Passover*, a few Lines or Verses before these Words,

Words, *This is my Body*; which plainly ſhow, that our Saviour in the ſame Way of figurative Expreſſion ſpeaks of the *Goſpel-Sacrament*. If theſe Words were taken as the *Romaniſts* expound them, he muſt eat his own Body himſelf, whole and entire in his own Hands; and after that each one of the Diſciples eat him entire, and yet he ſit at the Table whole, untouched at the ſame Time; Contradictions impoſſible to be defended by any rational Arguments. Yea, his whole Body muſt be now in Heaven, and in a Thouſand other Places, & in the Mouth of every Communicant at the ſame Time, and that both as a broken and unbroken Sacrifice, and be ſubject to Putrefaction. CHRIST is ſaid to be a *Door*, a *true Vine*, a *Way*, a *Rock*. What Work ſhall we make, if we expound theſe in a *literal* manner; as the *Romaniſts* do, when they ſay, *This is my Body*, is meant of the real *Body* of Chriſt in the Euchariſt? It's ſaid, 1 Cor. 10. 4, *And did all drink of the ſame ſpiritual Drink, for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.* Was Chriſt *literally* a Rock, think you? Yea, it's abſurd to believe, that a *Prieſt* uttering a few Words over a *Wafer* not above an Inch Square, can make it a GOD, or the *Body* of CHRIST entire as it was offered on the Croſs. A Blaſphemy to pretend to a Power of making GOD at their Pleaſure; and then *eat* him, and give him to others to be *eaten*, or ſhut him up in their Altars; that they can utter the ſame Words, and make a GOD or *not* make a GOD, *according to their Intention*; and that the People are obliged to believe that it is GOD, and ſo adore it, when they never hear any Word of Conſecration, nor know the *Prieſt's Intention*.

As to what you write about the *Holy Maſs*, I reply, It's *wholly an Humane Invention*; not a Word of ſuch a Sacrifice in the whole Bible; its being a Sacrifice

Propitiatory

Propitiatory daily to be offered, is contrary to the Holy Scriptures. *Heb.* 7. 27, *Who needeth not daily, as thoſe High-prieſts, to offer up Sacrifice firſt for his own Sins, and then for the Peoples: for this he did once, when he offered up himſelf.* And yet the *Romaniſts* ſay, there in need that *he* be offered up as a Sacrifice to God *every Day.* Heb. 9. 12, *By his own Blood he entred in once into the holy Place, having obtained eternal Redemption for us:* 25, 26, 27, 28, *Nor yet that he ſhould offer himſelf often, as the High-Prieſt entereth into the holy Place, every Year with the Blood of others: For then muſt he often have ſuffered ſince the Foundation of the World: But now once in the End of the World, hath he appeared to put away Sin by the Sacrifice of himſelf: As it is appointed unto Men once to die, but after this the Judgment: So Chriſt was once offered to bear the Sins of many.* Heb. 10. 10, *By which Will we are ſanctified, through the offering of the Body of Jeſus Chriſt once for all:* Ver. 12, *But this Man, after he had offered one Sacrifice for Sins, for ever ſat down on the Right Hand of God:* Ver. 14, *For by one Offering he hath perfected for ever them that are ſanctified.* By which Scriptures you may ſee that the *Maſs* is not of Divine Appointment, but an Humane Invention. Their Evaſion of a bloody and an unbloody Sacrifice, is a Flam: the Holy Scriptures ſpeak not one Word, of Chriſt being offered as a Sacrifice Propitiatory, after ſuch a Sort as they call an unbloody Sacrifice. All the *Ceremonies* of the *Maſs* are *humane Inventions*, that God never commanded.

As to what in the Letter about *Praying* for the *Women after their Death*, is very *ridiculous.* For, *As the Tree falls, ſo it lies*; as *Death leaves, Judgment will find:* no Change after Death from an afflicted to an happy Place and State. *Purgatory* is a *Phanſy* for the enrich-

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ing the Clergy, and impoveriſhing the Laiety. The Notion of it a fatal Snare to many Souls, who ſin with Hopes of eaſy getting Prieſtly Abſolutions at Death, and buying off Torments with their Money. The Soul at Death goes immediately to Judgment, and ſo to Heaven or Hell. No authentick Place of Scripture mentions ſo much as one Word of any ſuch Place or State. Mr. *Meriel* told me, "If I found one Error "in our Religion, it was enough to cauſe me to diſ-own our whole Religion:' By his Argument, you may ſee, what Reaſon you have to avoid that Religion that is ſo full of Errors.

Bethink your ſelf, and conſult *the Scripture*, if you can get them. (I mean *the Bible*) Can you think, their Religion is right, when they are afraid to let you have an *Engliſh Bible*? Or to ſpeak with your Father, or other of your Chriſtian Neighbours, for fear they would give you ſuch Convictions of Truth, that they can't remove? Can that Religion be true, that can't bear an Examination from *the Scriptures*, that are a *Perfect Rule* in Matters of *Faith*? Or that *muſt be upheld* by *Ignorance*, eſpecially *Ignorance* of *the holy Scriptures*?

Theſe Things have I written as in my Heart I believe. I long for your Recovery, and will not ceaſe to pray for it. I am now a Man of a ſorrowful Spirit, and look upon your Fall as the moſt aggravating Circumſtance of my Afflictions; & am perſwaded that no Pains will be wanting, to prevent me from ſeeing or ſpeaking with you: but I know that God's Grace is all-ſufficient: *He is able to do exceeding abundantly above what I can ask or think.* Don't give Way to Diſcouragement as to your return to *New-England*: read over what I have written, and keep it with you, if you can; you have no Friend on Earth that wiſheth your Eternal Salvation more heartily than your

Father. I long to ſee and ſpeak with you, but I never forget you; my Love to you, and to your Brother and Siſter, and to all our Fellow-Priſoners. Let me hear from you as often as you can. I hope God will appear for us before it be long.

There are a great *many other Things* in *the Letter*, that deſerve to be refuted, but I ſhall be too tedious in remarking them all at once. Yet would not paſs over that Paſſage in the Letter, that *Eſther Jones* confeſſed, that there were *Seven Sacraments*. To which I *anſwer*, That ſome of the moſt Learned of the *Romiſh* Religion, confeſſed, (without the diſtracting Pains of a violent Fever) and left it on record in Print, that it can't be convincingly made out from the *Scripture*, that there are *Seven Sacraments*; and that their moſt inconteſtable Proof is from *Tradition*, and by their Traditions they might have found *Seventeen* as well as *Seven*: conſidering that four *Popes* ſucceſſively, ſpent their Lives in purging and correcting old Authors. But no Men can out of the *Holy Scriptures*, prove any more than *two Sacraments* of *Divine Inſtitution*, under the *New Teſtament*, namely, *Baptiſm* and the *Lord's Supper*. If you make *the Scriptures* a perfect Rule of Faith, as you ought to do, you can't believe as the *Romiſh* Church believes. Oh! ſee that you Sanctify the Lord himſelf in your Heart, and make him your Fear and your Dread. *Fear not them that can kill the Body, and after that have no more that they can do; but rather fear him that has Power to deſtroy Soul and Body in Hell-Fire.* The Lord have Mercy upon you, and ſhew you Mercy for the Worthineſs and Righteouſneſs-Sake of *Jeſus Chriſt*, our great & glorious Redeemer and Advocate, who makes Interceſſion for Tranſgreſſours. My Prayers are daily to God for *you*, for *your Brother* and

Siſter.

Siſter, yea and for *all my Children*, and *Fellow-Priſoners*. I am your Afflicted and Sorrowful Father,

Chateauriche, *March* 22. *John Williams.*

1706.

GOD who is glorioufly *Free and Rich in His Grace to vile Sinners*, was pleaſed to bleſs poor and weak Means for the *Recovery* of *my Child* ſo taken, and gave me to ſee, that he did not *Say to the Houſe of Jacob, Seek you me in vain.* Oh! that every Reader would in every Difficulty make Him their Refuge; He is an hopeful Stay. To alleviate my Sorrow, I received the following *Letter* in *Anſwer* to mine.

Mont-Royal, *May* 12. 1706.

Honoured Father,

I *Received* your Letter *which you ſent by——which good Letter I thank you for; and for the good Counſel which you gave me: I deſire to be thankful for it, and hope it will be for the good of my Soul. I may ſay as in the* PSALMS, The Sorrows of Death compaſſed me, and the Pains of Hell gat hold on me: I found Trouble and Sorrow, then called I upon the Name of the Lord: O LORD, I beſeech thee, deliver my Soul! Gracious is the LORD and Righteous, yea OUR GOD is Merciful. *As for what you aſk me about my making an Abjuration of the* Proteſtant Faith *for the* Romiſh, *I durſt not write ſo plain to you as I would, but hope to ſee and diſcourſe with you. I am ſorry for the Sin I have committed in changing of Religion, for which I am greatly to blame. You may know that Mr.* Meriel *the School-Maſter, and others, were continually at me about it; at laſt I gave over to it, for which I am very ſorry. As for* that Letter *you had from me, it was* a Letter I tranſcribed *for Mr.* Meriel: *And for what he ſaith about* Abigail Turbet, *and* Eſther Jones, *no Body heard them but he, as I underſtand. I deſire your Prayers to*

God for me, to deliver me from my Sins. Oh remember me in your Prayers! I am your Dutiful Son, ready to take your Counſel,

Samuel Williams.

THis *Prieſt* Mr. *Meriel*, has brought many *Letters* to him, and bid him write them over and ſend them, and ſo he has done for many others. By this, as alſo by Mrs. *Stilſon*'s ſaying, 'She does not 'think that either of theſe Women did change their 'Religion before their Death;' ſhe affirms alſo, "that "oftentimes during their Sickneſs, *whilſt they had the* "*Uſe of their Reaſon*, they proteſted againſt the *Romiſh* "Religion and Faith." It's evident that theſe Women never died *Papiſts*, but that it was a wily Stratagem of the *Prieſts* to advance their Religion: For *Letters* were ſent immediately after their Death, to uſe this as a perſwaſive Argument to gain others. But God in his Providence gave in farther Conviction of their Fallaciouſneſs in this Matter.

For the *laſt Summer*, one *Biggilow* of *Marlborough*, a Captive at *Mont-Royal*, was very ſick in the *Hoſpital*, and in the Judgment of all, with a Sickneſs to Death. Then the *Prieſts* & *others* gave out, that he was turned to be of their Religion, and taken into their Communion: But contrary to their Expectation, he was brought back from the Gates of Death, and would comply with none of their Rites; ſaying, "that whilſt "he had the Uſe of his Reaſon, he never ſpake any "thing in Favour of their Religion; And that he "never diſown'd the *Proteſtant Faith*, nor would he "now." So that they were ſilenc'd & put to Shame. There is no Reaſon to think that *theſe two Women* were any more *Papiſts* than He; but they are dead and cannot ſpeak. *One of the Witneſſes* ſpoken of in the *fore-mentioned Letters*, told me, "*ſhe knew of no ſuch*

"*thing*,"

"*thing*," and ſaid "Mr. *Meriel* told her, that he never "heard a more fervent and affectionate Prayer, than "one which *Eſther Jones* made a little before her "Death." I am verily perſwaded, that he calls *that Prayer* to God ſo full of Affection and Fervour, "the Confeſſion made by her of the Sins of her whole "Life." *Theſe two Women* always in their Health, and ſo in their Sickneſs, oppoſed all *Popiſh* Principles; as all that knew them can teſtify, ſo long as they could be permitted to go and ſpeak with them. *One of theſe Women* was taken from the *Eaſtward*, and the other, namely *Eſther Jones* from *Northampton*.

[*At* QUEBECK.]

In the Beginning of *March*, 1706. Mr. *Shelden* came again to *Canada*, with Letters from his *Excellency* our Governour, at which time I was *a few Days* at *Quebeck*. And when I was there, one Night about ten o'Clock, there was an *Earthquake*, that made a Report like a *Cannon*, and made the Houſes to tremble: It was heard and felt many Leagues, all along the Iſland of St. *Lawrence*, and other Places. When Mr. *Shelden* came *the ſecond time*, the Adverſaries did what they could to retard the Time of our Return, to gain time to ſeduce *our young Ones* to *Popery*. Such were ſent away who were ungainable, and *moſt of the younger Sort ſtill kept*. Some ſtill flattered with Promiſes of Reward, and great Eſſays to get others married among them. One debauched, & then in twenty-four Hours of time Publiſhed, taken into their Communion and married; but the poor Soul has had time ſince to lament her Sin and Folly, with a bitter Cry; and *aſks your Prayers*, that God of his Sovereign Grace would yet bring her out of the horrible Pit, ſhe has thrown her ſelf into. Her Name was *Rachel Storer* of *Wells*.

In

In *April*, one *Zebediah Williams* of *our Town* dyed: he was a very hopeful and pious young Man, who carried himſelf ſo in his Captivity, as to edify ſeveral of the *Engliſh*; and recover one fall'n to *Popery*, taken the laſt War; tho' ſome were enraged againſt him on theſe Accounts; yet even the *French* where he ſojourned, and with whom he converſed, would ſay he was a *good Man*: One that was very prayerful to God, and ſtudious and painful in reading the Holy Scriptures. A Man of a good Underſtanding, a deſirable Converſation: In the Beginning of his laſt Sickneſs he made me a Viſit (before he went to the *Hoſpital* at *Quebeck*) to my great Satisfaction, and our mutual Conſolation and Comfort in our Captivity. As he had ſeveral times before, living not above *two Miles from me* over the River, at the *Iſland* of *St. Lawrence*, about ſix Weeks or two Months. After his Death, the *French* told me, *Zebediah* was gone to Hell, and damned: For, ſaid they, He has appeared ſince his Death (to one *Joſeph Egerly*, an *Engliſh Man*, who was taken the laſt War) in flaming Fire, telling him, 'He was damned for re-'fuſing to embrace the *Romiſh* Religion, when ſuch 'Pains were uſed to bring him to the true Faith; 'and for being inſtrumental to draw him away from 'the *Romiſh Communion*, forſaking the *Maſs*; and was 'therefore now come to advertiſe him of his Danger!' I told them, I *judged it to be a Popiſh Lie*: Saying, *I bleſs God, our Religion needs no Lies to uphold, maintain and eſtabliſh it, as theirs did.* But they affirmed it to be true, telling me how God approved of their Religion, and witneſſed miraculouſly againſt ours. But I ſtill told them, '*I was perſwaded his Soul was in* '*Heaven, and that their Reports were only deviſed* '*Fables to ſeduce Souls.*' For ſeveral Weeks they affirmed it, telling me, 'that all who came over

the

'the River from the Iſland affirmed it to be a Truth.' I beg'd of God to blaſt this helliſh Deſign of theirs; ſo that in the iſſue it might be to render their Religion more abominable, and that they might not gain one Soul by ſuch a Stratagem. *After ſome Weeks had paſſed* in ſuch Aſſertions, there came one into my Land-lords Houſe, affirming it to be a Truth reported of *Zebediah*; ſaying, '*Joſeph Egerly* had been over the River 'and told *one of our Neighbour's* this Story.' *After a few Hours I ſaw that Neighbour*; and aſk'd him, *Whether he had ſeen* EGERLY *lately?* he ſaid, YES; *What News told he you?* NONE ſaid he. Then I told him what was affirmed as a Truth; he anſwered, '*Egerly* 'ſaid nothing like this to him, and he was perſwaded 'that he would have told him, if there had been any Truth in it.' About *a Week after*, came one *John Boult* from the Iſland of *St. Lawrence*, a Lad taken from *Newfoundland*, a very ſerious ſober Lad of about Seventeen Years of Age; he had often before come over with *Zebediah* to viſit me. At his coming in, he much lamented the Loſs of *Zebediah*; and told me, 'That 'for ſeveral Weeks they had told him the ſame Story, 'affirming it to be a Truth, and that *Egerly* was ſo 'awakened by it, as to go again to *Maſs* every Day;' 'urging him, 'Since God in ſuch a miraculous Way 'offered ſuch Conviction of the Truth of their Reli-'gion, and the Falſhood and Danger of ours, to come 'over to their Religion, or elſe his Damnation would 'be dreadfully aggravated.' He ſaid, '*He could have no 'Reſt for them Day and Night*;' but (ſaid he) '*I told 'them their Religion was contrary to the WORD of GOD, 'and therefore I would not embrace it*; *and that I did 'not believe what they ſaid.*' And ſays he to me, 'One 'Day I was ſitting in the Houſe, and *Egerly* came in, and 'I ſpake to him before the whole Family, (in the

'*French*

'*French* Tongue, for he could not ſpeak much *Eng-*
'*liſh*,) and aſkt him of this Story;' He anſwered, *It's a great Falſhood*, ſaying, *He never appeared to me, nor have I ever reported any ſuch Thing to any Body; and that he had never been at the Maſs ſince* Zebediah's *Death.* At the hearing of which, they were ſilenced and put to Shame: We bleſſed God together, for diſcovering their Wickedneſs, and diſappointing them in what they aimed at; and pray'd to God to deliver us and all the Captives from Deluſions, and recover them who had fallen, and ſo parted. After which I took my Pen and wrote a *Letter* to one Mr. *Samuel Hill*, an *Engliſh Captive*, taken from *Wells*, who liv'd at *Quebeck*, and his Brother *Ebenezer Hill*, to made a Diſcovery of this lying Plot, to warn them of their Danger, and aſſure them of the Falſhood of this Report; but *the Letter* fell into the Hands of the *Prieſts*, and was *never delivered.* This *Egerly* came Home with us, ſo that they gained nothing but Shame by their Stratagem: God often diſappoints the crafty Devices of wicked Men.

In *the latter End of Summer*, they told me, 'they 'had News from *New-England*, by one who had been 'a Captive at *Boſton*, who ſaid that the Miniſters at '*Boſton* had told the *French Captives*, that the *Pro-*'*teſtant Religion* was the only true Religion; and that 'as a Confirmation of it, they would *raiſe a dead Per-*'*ſon to Life* before their Eyes, for their Conviction; 'and that having perſwaded one to feign himſelf dead, 'they came and pray'd over him, and then command-'ed him in the *Name of Chriſt* (whoſe Religion they 'kept pure) to ariſe; they call'd and commanded, 'but he never aroſe; ſo that inſtead of raiſing the 'Dead, they kill'd the Living; which the bereav'd 'Relations diſcovered. I told them, "*It was an old*

"*Lie*

" *Lye and Calumny againſt* LUTHER *and* CALVIN, *new* " *vamped, and that they only change the Perſons and* " *Place*;" but they affirmed it to be a Truth; I told them, ' *I wondred they were ſo fond of a Faith propa-* ' *gated, and then maintain'd by lying Words.*'

We were always out of Hopes of being return'd *before Winter*, the Seaſon proving ſo Cold in the *latter End* of *September*, and were praying to God to prepare our Hearts with an holy Submiſſion to his holy Will, to Glorify his holy Name in a Way of *Paſſive Obedience*, in the *Winter*. For my own Part, I was informed by ſeveral who came from the City, that the *Lord Intendant* ſaid, if *More* returned, and brought Word that *Battis* was in Priſon, he would put me in Priſon, and lay me in Irons. They would not permit me to go into *the City*, ſaying, ' *I always did harm when I came* ' *to the City*,' and if at any Time I was at *the City*, they would perſwade the Governour to ſend me back again.

In the *Beginning* of laſt *June*, the *Superior* of the *Prieſts* came to the Pariſh where I was, and told me, ' He ſaw I wanted my Friend Captain *de Beauville*, and ' that I was ragged.' But ſays he, 'Your Obſtinacy ' againſt our Religion, diſcourages from providing ' better Cloaths;' I told him, ' *It was better going in* ' *a ragged Coat, than with a ragged Conſcience.*

In the *Beginning* of *laſt June*, went out an *Army* of *five Hundred Macqua*'s and *Indians*, with an Intention to have fallen on ſome *Engliſh* Towns down *Connecticut River*; but lighting on a *Scatacook Indian*, who ran away in the Night, they were diſcouraged; ſaying, *He would Alarm the whole Country.* About *Fifty*, as ſome ſay, or *Eighty*, as others, returned: Thus God reſtrained their Wrath.

When they were promiſing themſelves *another Winter*, to draw away the *Engliſh* to *Popery*, came News

of an *Engliſh* Briganteen a coming; and that the Honourable Capt. *Samuel Appleton*, Eſq; was coming Ambaſſador, to fetch off the Captives, and Capt. *John Bonner*, with him. I cannot tell you how the Clergy and others, laboured to ſtop many of the *Priſoners*: to ſome *Liberty*, to ſome *Money*, and *yearly Penſions* were offered, if they would ſtay. Some they urged, to tarry at leaſt till the Spring of the Year; telling them, it was ſo late in the Year, they would be loſt by Ship-wrack, if they went now; ſome younger ones they told, if they went Home they would be damned and burnt in Hell for ever, to affright them; *Day and Night they were urging them to ſtay.* And I was threatned to be ſent Aboard, without a Permiſſion to come aſhoar again, if I ſhould again diſcourſe with any of the *Engliſh*, who were turned to their Religion. *At Mont-Royal* eſpecially; all crafty Endeavours were uſed to ſtay the *Engliſh*. They told my Child, *If he would ſtay, he ſhould have an honourable Penſion from the King every Year, and that his Maſter, who was an old Man and the richeſt in* Canada, *would give him a great Deal; telling him, if he returned, he would be poor, for* (ſaid they) *your Father is poor, has loſt all his Eſtate, it was all burnt*: But he would not be prevailed with to ſtay. And others were alſo in like Manner urged to ſtay; but God graciouſly brake the Snare, and brought them out. They endeavoured *in the Fall* of the Year, to have prevailed with *my Son* to have gone to *France*, when they ſaw he would not come to their Communion any more. *One Woman* belonging to the *Eaſtern* Parts, who had by their Perſwaſions, Married an *Engliſh Captive* taken the laſt War, came away with her Husband; which made them ſay, they were ſorry they ever perſwaded her to turn to their Religion, and then to marry; For inſtead of advancing their Cauſe by it, they had

weakened

weakened it; for now they had not only loſt *her*, but *another* they thought they had made ſure of. *Another Woman* belonging to the *Eaſtward*, who had been flattered to their Religion, to whom a BIBLE was denied, till ſhe promiſed to embrace their Religion, and then had the Promiſe of it for a little time; opening her *Bible* whilſt *in the Church*, and *preſent* at *Maſs*, ſhe read the *fourth Chapter* of *Deuteronomy*, and received ſuch Conviction whilſt reading, that before her firſt Communion ſhe fell off from them, and could never be prevailed with any more to be of their Religion.

We have Reaſon to bleſs God, who has wrought Deliverance for ſo many; and yet pray to God for a Door of Eſcape, to be opened for the *great Number yet behind*, not much ſhort of an *Hundred*; many of which are Children, and of theſe not a few among the *Salvages*, and having loſt the *Engliſh Tongue*, will be loſt, and turn *Salvages* in a little time, unleſs ſomething extraordinary prevent.

The *Veſſel* that came for us, in its Voyage to *Canada*, ſtruck on a *Bar of Sands*, and there lay in very great Hazard for four Tides; and yet they ſaw Reaſon to bleſs God for ſtriking there; for had they got over *that Bar*, they ſhould at *Midnight* in a *Storm of Snow*, have run upon a *terrible Ledge of Rocks*.

We came away from QUEBEC, *October Twenty five*; and by contrary Winds, and a great Storm, we were retarded, and then driven back nigh the City, and had a great Deliverance from Shipwrack, the Veſſel ſtriking *twice* on a *Rock* in *that Storm*. But thro' God's Goodneſs, we all arrived in Safety at BOSTON, *November Twenty one*; the Number of Captives *fifty ſeven*, *two* of which were *my Children*. I have *yet a Daughter* of *Ten Years of Age*, and *many Neighbours*,

whoſe Caſe beſpeaks your Compaſſion, and Prayers to God, to gather them, being *Out-caſts ready to periſh.*

At our Arrival at *Boſton*, we found the Kindneſſes of the Lord in a wonderful Manner; in God's opening the Hearts of many, to bleſs God with us and for us; wonderfully to give for our Supplies in our needy State. We are under Obligations to Praiſe God, for diſpoſing the Hearts of ſo many to ſo great Charity; and under great Bonds to Pray for a Bleſſing on the *Heads*, *Hearts* and *Families* of them, who ſo liberally and plentifully gave for our Relief. It's certain, that the *Charity* of *the whole Country* of *Canada*, though moved with the Doctrine of Merit, does not come up to the Charity of *Boſton* alone, whereNotions of Merits are rejected; but Acts of Charity performed out of a right Chriſtian Spirit, from a Spirit of Thankfulneſs to God, out of Obedience to God's Command, and unfeigned Love and Charity to them that are of the ſame *Family and Houſhold of Faith.* The Lord great, that all who deviſe ſuch liberal Things, may find the Accompliſhment of the Promiſes made by God, in their own Perſons and theirs after them, from Generation to Generation.

I Shall Annex a *ſhort Account*, of the *Troubles* beginning to ariſe at *Canada*. On *May Sixteen*, arrived a Canoo at *Quebeck*, that brought Letters from *Miſſiſippia*, written the *May* preceding; giving an Account that the Plague was there, and that *One Hundred and fifty French* in a very little Time had dyed of it; and that the Salvages called the *Lezilouways* were very turbulent, and had with their Arrows wounded a *Jeſuit* in five Places, and killed a *French-man* that waited on him. In *July*, News came, that the Nations up the River were engaged in a War one againſt the other; and that the *French* living ſo among them, and trading with them, were in great Danger; that the *Mitchel-Macquina's* had made War with the *Mizianmies*, and had killed a *Mendicant Fryar*, and *three* other *French-men*, and *eleven Salvages*, at a Place call'd the *Straits*, where they are ſettling a Garriſon and Place for Traffick; the *Mitchel-Macquina's* had taken *ſixteen French-men* Priſoners, and burnt their Trading Houſes. Theſe Tidings made the *French* very full of perplexing Troubles; but the *Jeſuits* are endeavouring to pacify them: but the Troubles when we came away, were rather increaſing than leſſening; for the laſt Letters from the *French* Priſoners at *Mitchel-Macquina*, report, That the *Salvages* had ſent out *two Companies*, *one* of an *Hundred and Fifty*, *another* of an *Hundred and Sixty*, againſt the *Salvages* at the *Straits*; and they feared, they would engage as well againſt the *French* as the *Indians*.

THE END.

Reports of Divine Kindneſs:

OR,

REMARKABLE MERCIES,

Should be Faithfully Publiſhed,

FOR THE

Praiſe of GOD the Giver.

Set forth in a

SERMON

Preached at *Boſton* Lecture, *Decemb.* 5. 1706.

By John Williams,

Paſtor of the Church of CHRIST in *Deerfield*;

Soon after his Return from a doleful Captivity.

Pſal. 107. 13, 14, 15, 32. *He ſaved them out of their Diſtreſſes. He brought them out of Darkneſs, and the ſhadow of Death: and brake their Bands in ſunder. O that Men would praiſe the Lord for his Goodneſs: and for his wonderful Works to the Children of Men.---Let them exalt Him alſo in the Congregation of the People, and praiſe Him in the Aſſembly of the Elders.*

Pſal. 34. 3. *O magnify the Lord with me, and let us exalt his Name together.*

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Signal Favours to be Publiſhed, for the Praiſe of GOD the Giver.

LUKE VIII. 39.

Return to thine own Houſe, and ſhew how great Things GOD hath done unto thee.——

THE Infinitely wiſe Diſpoſer of all Things, who aims at His own Glory, in the Governing of rational Creatures, doth ſometimes bring Perſons into the Depths of Diſtreſs: and then magnify his Power and Grace in raiſing them up out of their Afflictions: and in many Reſpects by ſuch Things, He has a Deſign of advancing His own Glory in the World. We find in the Context, a Perſon in a very doleful diſtreſs'd Condition: he ſeems to be forſaken of God, and made a Poſſeſſion and dwelling Place of Evil Spirits, deprived of all humane Comforts, made to poſſeſs Sorrow and Pain to ſuch a Degree, as to be a common Subject, or Theme of Diſcourſe for all Men to relate doleful Things about. And afterward, God in very remarkable and wonderful Works of Power and Mercy, not only gives Releaſe from his ſorrowful Poſſeſſion, but he is *Sitting at the Feet of Jeſus, cloathed, and in his right Mind.* Now this was done for the manifeſtative Glory of God. For when

his Man for whom ſuch great Things had been done, Petitions Chriſt that he may abide with Him, to hear from Him, and Pay his Reſpects to him ; he receives Commandment, to glorify the Power and Mercy of God, in declaring to others what great Things God had done for him. 1. A Subject of great Mercy ; or a Perſon ſpoken of for whom God had done great Things, beſtowed eminent Mercies.

2. A particular and ſpecial Command from Chriſt, to glorify God in relating to others, what Mercies he had been the Subject of.

3. His Obedience to the great Command of Chriſt. He went and publiſhed the great Things done for him by Chriſt ; ſo that from the Command of Chriſt, and his Obedience to it, for which he is commended, you may obſerve this Doctrinal Concluſion.

DOCT. *It well becomes thoſe who have had eminent Mercies, to ſhew to others what Great Things* GOD *has done for them.*

The holy Scriptures in many Places confirm this Truth. See Exod. 12. 25, 26, 27. *And it ſhall come to paſs, when ye be come to the Land, which the Lord will give you, according as he hath promiſed, that ye ſhall keep this Service. And it ſhall come to paſs, when your Children ſhall ſay unto you, What mean you by this Service, That ye ſhall ſay, It is the Sacrifice of the Lord's Paſſover, who paſſed over the Houſes of the Children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our Houſes.* Exod. 13. 8, 10. *And thou ſhalt ſhew thy Son in that Day, ſaying, This is done becauſe of that which the Lord did unto me, when I came forth out of Egypt. Thou ſhalt therefore keep this Ordinance in his Seaſon from Year to Year.* Pſal. 78. 3, 4. *Which we*

have

have heard and known, and our Fathers have told us; we will not hide them from their Children, ſhewing to the Generation to come the Praiſes of the Lord, and his Strength, and his wonderful Works that he hath done. In the Proſecution and Handling of this Truth, Conſider,

1. They who have had Mercies, have had them from God. God is the Beſtower and Giver of all our good Things: All our Mercies come to us by a Divine Providence, and ordering; not by Caſualty or Accident: neither are they of our own procuring and purchaſing, or others, ſo as to exclude the providential Diſpoſing of God. 'Tis God who returns the Captivity of Zion, Pſal. 126. *begin. When the Lord turned again the Captivity of Zion, we were like them that dream: Then was our Mouth filled with Laughter, and our Tongue with Singing. Then ſaid they among the Heathen, the Lord hath done great Things for them. The Lord hath done great Things for us; whereof we are glad: turn again our Captivity, O Lord.* The very Heathen, acknowledge the good Things beſtowed upon, and done for the Church, to be from God; and God's own People acknowledge Him for the Mercies granted, and humbly ſupplicate Mercies from Him for the future. 'Tis God who gathers the Out-Caſts of *Iſrael*: 'tis He who takes away the Captives of the Mighty, the Prey of the Terrible: Who contends with them that contend with us, and ſaves our Children. 'Tis God who diſperſeth and gathers again: Therefore the Pſalmiſt, *Pſam.* 103. *begin.* Calls upon his Soul to bleſs the Lord, and not to forget all his Benefits; and ſaith, 'tis God *who forgiveth all thy Iniquities, who healeth all thy Diſeaſes: Who redeemeth thy Life from Deſtruction, who crowneth thee with Loving-kindneſs and Tender Mercies,* &c. Sometimes, God in a more immediate and extraordinary Way and Manner, confers Bleſſings and

Mercies, ſometimes in a more ordinary and media... Way; but his Providence is to be acknowledged in all: not one ſingle Mercy comes to us, without a Commiſſion from that God by whom our very Hairs are numbred.

2. It well becomes thoſe who have had eminent Mercies, to ſhow to others what great Things God hath done for them. Therefore you find the holy Pſalmiſt calling upon others, to give a liſtning Ear, whilſt he makes a Narration of the Salvations he had from God, Pſal. 66. 16. *Come and hear all you that fear God, and I will declare what he hath done for my Soul.*

1*ſt. Reaſon.* Becauſe God aimed at the Advancement of his own Glory, in the giving and dealing out of theſe Mercies. God makes and diſpoſeth all Things for his own Glory. All Works of Providence, are ſome Way or other to advance the Glory of God in the World. The Glory of his Power, Wiſdom, Mercy, Juſtice and Holineſs, are ſome Way or other advanced in a manifeſtative Way and Manner. Now it well becomes us, to fall in with the Deſign of God, and in an active Manner to give Him Glory. That God deſigns to have Glory given to Him, is evident from, Pſal. 50. 15. *And call upon me in the Day of Trouble, I will deliver thee, and thou ſhalt glorify me.* Exod. 7. 5. *And the Egyptians ſhall know that I am the Lord, when I ſtretch forth mine Hand upon Egypt, and bring out the Children of Iſrael from among them.* God has a Deſign to magnify His Power, Mercy and Covenant Faithfulneſs, in the Eyes of the World.

2*d. Reaſ.* Becauſe God has given us direct Precepts, and poſitive Commands, in this Way to glorify Him. *God is our Lord and Law-giver*, and He requires that among other Ways of ſhowing forth His Praiſes, we do it by rehearſing His Praiſe worthy Acts, to the

Child...

Children of Men. So that in Obedienee to God, and anſwering that high and noble End we were made for; its requiſite that in this Way we glorify God. Its enough, that the great God who hath taken us into *Covenant Relation* to Himſelf, has enjoyned us, to ſhew forth His Praiſes in rehearſing to others the Salvations, and Favours we have been the Subjects of. The fore-mentioned Scriptures, with many others that might be enumerated, ſufficiently demonſtrate, that God calls for our thankful Acknowledgments in this Way; and upon the Account of this being ſo agreeable to the revealed and preceptive Will of God, the Pſalmiſt expreſſeth himſelf, as in Pſal. 145. 4, 5, 6. *One Generation ſhall praiſe thy Works to another, and ſhall declare thy mighty Acts. I will ſpeak of the glorious Honour of thy Majeſty: and of thy wondrous Works. And Men ſhall ſpeak of the Might of thy terrible Acts: and I will declare thy Greatneſs. They ſhall abundantly utter the Memory of thy great Goodneſs: and ſhall ſing of thy Righteouſneſs.* Verſe 10, 11, 12. *All thy Works ſhall praiſe thee, O Lord: and thy Saints ſhall bleſs thee. They ſhall ſpeak of the Glory of thy Kingdom, and talk of thy Power. To make known to the Sons of Men his mighty Acts: and the glorious Majeſty of his Kingdom.*

3*d. Reaſ.* Becauſe hereby they will ſtir up others to bleſs God with them, and for them. A truly gracious Soul finds by Experience, that he can do but a little in glorifying God, finds how far he falls ſhort of the Rule of Duty, in ſo reaſonable a Service as glorifying God. And being enlarged in Deſires that the Glory due to God might be given Him, doth call upon others to joyn with him in this Heavenly Service of Praiſing God; and therefore tells them what great Things God has done. *Pſal.* 34. 2. 3, 4, 6. *My Soul ſhall make her boaſt in the Lord: the humble ſhall hear there-*

of, and be glad. O magnify the Lord with me, and let us exalt his Name together. I ſought the Lord, and he heard me; and delivered me from all my Fears. This poor Man cryed, and the Lord heard him; and ſaved him out of all his Troubles. When *Moſes* told his Father in law *Jethro*, the great Things God had done for *Iſrael*, he glorifies God on their Behalf, Exod. 18. 8. *&c. And Moſes told his Father in Law, all that the Lord had done unto Pharaoh, and to the Egyptians for Iſrael's ſake, and all the Travel that had come upon them by the Way, and how the Lord delivered them. And Jethro rejoyced for all the Goodneſs which the Lord had done to Iſrael: whom he had delivered out of the Hands of the Egyptians. And Jethro ſaid, Bleſſed be the Lord, who hath delivered you out of the Hand of the Egyptians, and out of the Hand of Pharaoh, who hath delivered the People from under the Hand of the Egyptians. Now I know that the Lord is greater than all Gods, for in the Thing wherein they dealt proudly, He was above them.* By this Means Thanks will be given to God by many: as many have been Praying to God for them, ſo many will be praiſing and bleſſing God with them and for them.

4*th Reaſ.* Becauſe hereby they will oftentimes be adviſed and counſelled, how to improve ſuch Mercies to the Glory of God. We are conſcious to our ſelves of ſo much Blindneſs, Ignorance, and Darkneſs, that we can't but own it a great Thing to be in a Way for the beſt Counſel, what to do with our Mercies, and what and how to return to God for them. Now the publiſhing the great Things done by God for us, put others in a Capacity to be adviſing and telling of us, what Temptations we may expect to meet with, and what will be needful on our Part to avoid Temptations, and how to over-come; they will be counſelling us,

how

how to be in a way, of rendring to the Lord according to the Benefits done unto us; what Duties God looks for the Performance of, and Directions how to do Duty. In a Word, we may be counſel'd how to order our whole Converſation, ſo as God may have Glory, and our good Purpoſes of honouring and glorifying God with our Mercies, eſtabliſhed. *Prov.* 20. 18. *Every Purpoſe is eſtabliſhed by Counſel.* When *Moſes* had told *Jethro* what great Things God had done for Iſrael, he ſaid, Exod. 18. 19. *Hearken now unto my Voice, I will give thee Counſel, and God ſhall be with thee,* &c.

5*th. Reaſ.* Becauſe hereby they will be inſtrumental to put others upon truſting God, making Him their Hope and Refuge in an Evil Day. Others will be excited, to ſeek Refuge under the Shadow of his Wings, Pſal. 44. beg. *We have heard with our Ears, O God, our Fathers have told us, what Work thou didſt in their Days, in the Times of Old. How thou didſt drive out the Heathen, &c.* And then it is ſaid, *Thou art my King, O God: command Deliverances for Jacob. Thro' thee will we puſh down our Enemies: through thy Name will we tread them under that riſe up againſt us. For I will not truſt in my Bow, neither ſhall my Sword ſave me. In God we boaſt all the Day long.* Others that have heard, will ſay, ſuch and ſuch an One was thus exerciſed, and God appeared for them, and put Songs of Praiſe to the Lord into their Mouths; we will commit our Caſe to God too; we will both hope and quietly wait for God's Salvation too. Your telling others, how you have found God a Prayer-hearing God, will encourage them, Prayer-wiſe to be committing their diſtreſſed and difficult Caſes to Him. What an Honour to be Inſtrumental to any Soul's Comfort, and God's Honour; agreeable to this is that, Pſal. 78. 5, 6, 7. *Which he commanded our Fathers: that they ſhould make them known to their Children.*

Children. That the Generation to come might know them, even the Children which ſhould be born: who ſhould ariſe and declare them to their Children: That they might ſet their Hope in God, and not forget the Works of God: but keep his Commandments.

6th Reaſ. Becauſe the Works of God towards them, have been very wonderful. The Pſalmiſt often ſpeaks of the Works of God as marvellous; they are Wonderful if we conſider, how God *timed* the Mercy; when their Feet well nigh ſlipt, when they could ſee no Way of Eſcape; as with the Children of *Iſrael* at the Red-ſea. How very marvellous was the Work of God, in putting by the wicked Purpoſe of *Haman* againſt *Mordecai* and the Jews? If we conſider how God kept from falling, by making them paſs a right Judgment on their Ways and his Ways, as *Pſal.* 73. Yea appearing to ſave them, when with *Jonah*, they were ſaying, *They were caſt out of God's Sight.* All Refuge ſeemed to fail, none ſhewing any Care for their Soul; even then God made good his Word on which he had cauſed them to hope, as *Pſal.* 142. *per totum.* The Works of God are marvellous, if we conſider the Way and Manner of uſhering in the Mercy, the Inſtruments that were made Uſe of, and how he diſappointed the Counſels of the Crafty.

7th. Reaſ. Becauſe 'tis a good Evidence, that they regarded and took Notice of the Works of God in Mercy, and would not forget his wonderful Works towards them. For hereby, they put others under Advantages to put them in Mind, what Favours they have received from God.

USE. I. Of *INSTRUCTION.*

And,

Firſt, It informs us, that its very acceptable to God, for Chriſtians to entertain the Report of the Expe-

riences

riences of others, to excite their own Hearts to glorify God. For if God make it a Duty in the Receiver to report, it layes the Hearer under an Obligation, to ſet ſuch Remarks upon the Paſſages of Divine Providence to others, as may be uſeful to engage their Hearts to glorify God, for the Favours and Bleſſings He has beſtowed upon others. And therefore in Obedience to God's Command, that you may be under Advantages to glorify God; I will now make a Report, of ſome of the great Things God has done for thoſe, you have been putting up ſo many Prayers to God for. God has eminently been fulfilling that Word, *Pſal.* 106. 46. *He made them alſo to be pitied, of all thoſe that carried them Captives.*

God hath made thoſe whoſe Characters have been, that they were ſuch whoſe tender Mercies were Cruelties; ſuch from whom, one Act of Pity or Compaſſion could ſcarce be expected, even ſuch who have delighted in Cruelty; to Pity and compaſſionate ſuch who were led into Captivity by them. Made them bear on their Arms, and carry on their Shoulders our *Little Ones*, unable to Travel. Feed their Priſoners with the beſt of their Proviſion: Yea, ſometimes pinch themſelves, as to their daily Food, rather than their Captives. To pity them under Sickneſs, and afford all proper Means for the Reſtoration of their Health, or Recovery from Lameneſs. Made Heathens Bowels yearn towards poor Infants expos'd to Death, ſo as to Work out their Deliverance from fatal Strokes, by burdening themſelves. Oh! let us adore the Riches of the Grace of God, *who in Wrath remembers Mercy, and doth not ſtir up all his Wrath*; and from hence be encouraged, when under Convictions of God's being angry with us, yet look to him for Mercy.

God has upheld many poor Souls under all manner

of Diſadvantages, as to a getting Knowledge, and kept them from falling, though crafty Adverſaries were under all Advantages, and painful Endeavours uſed to ſeduce them. Being without *Bibles*, *Miniſters*, or *Chriſtian Friends* to confer with, daily harraſed with Temptations and Tempters: Some threatned, ſome flattered, ſome ſhut up & confined in *Monaſteryes*, where no Means were uneſſayed to gain them to change their Religion.

God has ſtrengthened to go through tedious Journeys, and renewed Strength, when they were even fainting in their Spirits: thinking it not poſſible to travel *five* Miles, and yet enabled to travel at leaſt *forty* in a Day. Remarkably ordering Seaſons, ſo as to be for their Comfort in their Travels; cauſing a moiſt Snow to fall on the *Lake*, only to ſuch a Height as to make it eaſy to their ſwoln and wounded Feet: Changing the Winds for their Advantages, in petty Voyages in their tickliſh *Canoes*.

They have found God a little Sanctuary to them, in the Land of Strangers; even there they have found the Conſolations of God through Chriſt not to be ſmall; ſo that ſome of the moſt joyful and refreſhing Favours from Heaven, have been given in to their Souls, when under all Sorts of outward Afflictions.

They have found God, a God hearing Prayers, when they have gone to Him with their moſt difficult Caſes; preſerving them from falling; recovering theirs from Falls; to a making void the Counſels of Adverſaries, diſappointing them in the Things they dealt moſt proudly in. God has brought His to a Reſignation to his Will, and then appeared dealing out Mercies, as the very Caſe did require.

God has ſanctified to ſome, their former *Sabbath* ſolemn Attendances on Duties of Piety, private as well as publick; and a Religious Education to be an unanſwerable

unanſwerable Objection, againſt ſuch who were zealous for the *Traditions of Men*, to a viſible Prophaning God's *Sabbaths*. They durſt not embrace that Religion whoſe Principles as well as Practices, were ſo contrary to the Precepts of God's holy Word. Oh! how ſhould *Miniſters*, and *Parents*, be encouraged from hence to uſe their utmoſt Care, that God's *Sabbaths* may be duly ſanctified by all under their Charge; and that they would be exemplary before others, in a due Obſervance of holy Time.

God has made the Falls of ſome to *Popery*, a Means for the Recovery of others; and making thoſe Things, by which the Adverſary thought to encreaſe their Numbers and Proſelytes, to be occaſional of recovering ſuch who from their Youth had been educated in the *Popiſh* Way; having been taken Captives when young. Don't be diſcouraged and ſay, your Friends and Relations have (being Captivated when young) for a long time lived in *Popery*, and therefore no Hopes of Recovery; for God can make dry Bones, very dry to live, and can in Ways unthought of by you, both recover them after they have fallen, and return them again. The Adverſaries have ſometimes, pretended *Miracles* for the Confirmation of their Religion, that they might ſeduce to *Popery*; in fallacious Ways cauſed Reports that ſome Captives dyed *Papiſts*; that one appeared in *Flames of Fire* to bear a Teſtimony againſt the *Proteſtant Religion*; but God has in his wiſe Providence, made known their Falſhoods and Lyes.

They have ſought to perſwade ſome, by *Sums* of *Money*, to change their Religion, offering *Honour* and *Advancement* to them at the ſame Time; but God has enabled to reſiſt and hate ſuch Allurements.

The reading the *fourth* Chapter of *Deuteronomy*, a Means of recovering one from *Popery*.

God has made ſome with an heroical, yea with a right Chriſtian Courage, to welcome Death. Oh let every one get ſuch a Preparedneſs for DEATH, that a ſudden DEATH may not be a Terror!

God has made ſome by the want of Sanctuary Mercies, to ſet an higher Value upon the *Ordinances* of JESUS CHRIST. Oh learn to prize and improve them, leſt God teach you by the Briars and Thorns of the Wilderneſs, the Worth of them, and weep when you ſet down at the Rivers of *Babylon*.

God has ſtrengthened ſome to ſtand, when they have not only been threatned with all Cruelties if they refuſed, but when the *Hatchet* has been lift up, with a threatning of ſpeedy Death in Caſe of Refuſal. Oh let every one truſt in God, who is a ſeaſonable Help and a preſent Refuge!

INSTRUCTION, II.

How they are to blame, that do not Regard and take Notice of the Works of God, nor treaſure up the Remembrance of them in their Minds. How ſoon are Mercies like to be forgotten; the *Pſalmiſt* ſays, *Forget not all his Benefits.* It was the great Sin of the *Iſraelites* of old, that they ſoon forgat God's wondrous Works. The Holy God gave Order, that his People ſhould Erect Stones of Remembrance, that his wonderful Works of Mercy to his People might not be forgotten; yea, commanded Parents to tell their Children, from Generation to Generation, what great Things he had done for them. How are they then to blame that ſay, *They bleſs God for their Mercies*, and don't re hearſe the Praiſe-worthy Works of divine Providenc e to others.

USE II.

USE II.

To direct ſuch, who have received great and eminent Mercies from God, in this Way of making known to others the Wonders of Mercy to them, to be praiſing God. Its one Way very proper and agreeable to the revealed Will of God: You muſt watch againſt all vain Oſtentation.

UES III. Of *EXHORTATION.*

To all who have in a more peculiar Way and Manner, been caſting off the Effects and Fruits of divine Bounty and Goodneſs, to be declaring what great Things God has done for them.

Therefore,

1. Beware of all manner of Pride. Sometimes Men can't declare the great Works of God done for them, without making known their own Weakneſs, and therefore are ſilent, and hold their Peace; they had rather God ſhould loſe his Glory, then they any of their Credit or Eſteem. But the holy Pſalmiſt ſays, *His Feet had well nigh ſlipt*; yea, *that in his haſte he had ſaid, all Men are Liars*; and that one Day he ſhould ſurely periſh; take Shame to himſelf, that he might magnify the preventing and delivering Grace and Goodneſs of God. Sometimes Men's *Pride* makes them ſo admire their own Parts and Contrivances, as to overlook the Works of Divine Providence; they *Sacrifice to their own Net, and burn Incenſe to their own Drag*; and ſay, they have ſo much *Learning and Knowledge*, that they could eaſily anſwer Arguments to ſeduce them to *Popery*; and ſo don't ſee and acknowledge the Goodneſs of God, in preſerving and keeping them.

2 Beware

2. Beware of a *ſtupid, ſenſeleſs, ſlothful Spirit. The Works of God are ſought out of them that have Pleaſure in them.* Some won't be at the Pains to recollect the Paſſages of Divine Providence; won't commit them to Writing, or to their Memories, and therefore ſoon forget them; they never wiſely obſerve the heightning Circumſtances of their Mercies.

Conſider, 3. How Heavenly an Employ and Service it is to be Glorifying and Praiſing God. It will be one Part of the Work of Heaven, to be telling of the wonderful Works of God towards us. Begin ſuch an Heavenly Employ on Earth. Hereby you will alſo intereſt your ſelves in the *Prayers* of others; to have many Prayeres going daily to God for you, how great a Favour is it! Others hearing what Mercies you have had, will bear you upon their Hearts when at the Throne of Grace, that you may ſuitably improve ſuch Mercies.

The Glorifying God, is the greateſt and chiefeſt Concern of gracious Souls; and the Glorifying God here, is the Way to be glorifyed by, and with God for ever. The not Glorifying God is very diſpleaſing to Him, and a Way to deprive our Selves of the ſweet and Comfort of our Mercies. God accounts forgetting of *Mercies*, a forgetting *Himſelf*.

FINIS.

APPENDIX.

To *this Third Edition*, it is desired that the *Three following Papers* may be added; Drawn up and sent to the Rev. Mr. PRINCE, by the Rev. Mr. STEPHEN WILLIAMS, now of *Springfield*: who on *Feb.* 29. 1703,4, was with his Rev. Father Mr. *WILLIAMS* of *Deerfield*, carried Captive into *Canada*; but Returned; educated at *Harvard-College* &c.

I. *Taken Captive at* DEERFIELD, Feb. 29. 1703,4.
In an Alphabetical Order.

Note, Where there is this Sign * against the Person's Name, it is to signify they were *killed* after they went out of Town. And this Mark † is to signify that they are *still absent* from their Native Country.

Mary Alexander,
Mary Alexander, *jun.*
Joseph Alexander, *Ran away the first Night.*
Sarah Allin,
Mary Allis,
Thomas Baker,
Simon Beaumont,
Hannah Beaumont,
Hepzibah Belding,
John Bridgman, *Ran away in the Meadow.*
Nathanael Brooks,
* Mary Brooks,
† *Mary Brooks*, Jun.
† *William Brooks*,
Abigail Brown,
Benjamin Burt,
John Burt,
Sarah Burt,
* Hannah Carter,
* Hannah Carter, *Jun.*
† *Mercy Carter*,
† *Samuel Carter*,

John

† *John Carter,*
Ebenezer Carter,
* Marah Carter,
John Catlin,
Ruth Catlin,
* Elizabeth Corſe,
† *Elizabeth Corſe, Jun.*
† *Daniel Crowfoot,*
† *Abigail Denoio,*
Sarah Dickinſon,
Joſeph Eaſtman,
Mary Field,
John Field,
† *Mary Field,* Jun.
* Mary Frary,
Thomas French,
* Mary French,
Thomas French, *Jun.*
Mary French, *Jun.*
† *Fredom French,*
† *Martha French,*
† *Abigail French,*
† *Mary Harris,*
† *Samuel Haſtings,*
* Elizabeth Hawks,
Mehuman Hinſdel,
Mary Hinſdel,
Jacob Hix, *dy'd at Cowaſs.*
Deacon David Hoit, *dy'd at Cowaſs.*
Abigail Hoit,
Jonathan Hoit,
Sarah Hoit,
† *Ebenezer Hoit,*
* Abigail Hoit, Jun.
Elizabeth Hull,
† *Thomas Hurſt,*
† *Ebenezer Hurſt,*
* Benonia Hurſt,
Sarah Hurſt,
Sarah Hurſt, *Jun.*
Elizabeth Hurſt,
† *Hannah Hurſt,*
Martin Kellogue,
Martin Kellogue, *Jun.*
Joſeph Kellogue,
† *Joanna Kellogue,*
Rebecca Kellogue,
John Marſh,
Sarah Multoon
* Philip Multoon,
* Frank, *Negro,*
* Mehitable Nims,
Ebenezer Nims,
† *Abigail Nims,*
Joſeph Petty,
Sarah Petty,
Lydia Pomroy,
Joſhua Pomroy,
* Eſther Pomroy,
Samuel Price,
† *Jemima Richards,*
† *Joſiah Riſeing,*
Hannah Shelden,
Ebenezer Shelden,
Remembrance Shelden,
Mary Shelden,
John Stebbins,
Dorothy Stebbins,
John Stebbins, *Jun.*

Sami

Samuel Stebbins,
† *Ebenezer Stebbins*,
† *Joſeph Stebbins*,
† *Thankful Stebbins*,
† *Elizabeth Stevens*,
Ebenezer Warner,
* Waitſtill Warner,
† *Waitſtill Warner*, Jun.
Sarah Warner,
Rev. Mr. JOHN WILLIAMS,
* Mrs. Eunice Williams,
Samuel Williams,
Stephen Williams,
† *Eunice Williams*, Jun.
Eſther Williams,
Warham Williams,
John Weſton.
Judah Wright,

Three French-men, who had liv'd in the Town, for ſome Time, and came from *Canada*, were alſo taken.

II. An Account of thoſe who were *Slain* at that Time in or near the Town.

Slain in the *Town*.

David Alexander
Thomas Carter,
John Catlin,
Jonathan Catlin,
Sarah Field,
Samſon Frary,
John French,
Alice Hawks,
John Hawks, *Jun.* and *his Wife.*
Thankful Hawks,
John Hawks,
Martha Hawks,
Samuel Hinſdel,
Joſeph Ingerſol,
Jonathan Kellogue,
Philip Matloon's *Wife* and *Child.*
Parthena, *Negro.*
Henry Nims,
Mary Nims, } *ſuppos'd to*
Mercy Nims, } *be burnt in*
Mehit. Nims, } *the Cellar:*
Sarah Price,
Mercy Root,
Thomas Selden,
Mrs. Shelden,
Mercy Shelden,
Samuel Smead's *Wife* and *two Children.*
Elizabeth Smead,
Martin Smith,
Serj. Benoni Stebbins,
Andrew Stevens,
Mary Wells,
John Williams, Jun.
Jeruſha Williams.

Slain

ſt two or three Men with *Gillet*, and the reſt came

along

Slain in the *Meadow.*

SAmuel Allis,
Sergeant —Boltwood,
Robert Boltwood,
Joſeph Catlin,
Samuel Foot,
David Hoit, *Jun.*
Jonathan Ingram,
Serj. Benjamin Wait,
Nathanael Warner.

III. An Account of the Miſchief done by the Enemy in *Deerfield*, from the Beginning of it's Settlement to the Death of the Rev. Mr. *JOHN WILLIAMS*, in *June* 1729.

1. THE Enemy beſet the Place, and kill'd one *James Eggleſton*, *Sept.* 1. 1675.

2. The Indians fell upon the People as they were going to the publick Worſhip, on *Sept.* 12. 1675, and wounded one *Samuel Harrington* in the Neck, but the Wound did not prove mortal. One Man was drove into the Swamp, taken and kill'd.

3. Capt. *Lothrop*, and Company, were Slain at *Muddy* (alias) *Bloody-Brook*, on *Sept.* 18. 1675.

4. The *Fall Fight* (as it is call'd, was on *May* 18. 1676, when a great Slaughter was made of the Enemy; but Capt. *Turner*, and 37 Men were loſt. There were many Remarkables, relating to this Affair, (as related by *Jonathan Wells*, Eſq; who was preſent,) which are not taken Notice of, by Mr. *Hubbard*, or Dr. *Mather*.

5. *Sept.* 19. 1677. *John Root*, was kill'd, and Sergeant *Plympton*, *Quintin Stockwell*, and *Benoni Stebbins*, were taken Captive; but *Stebbins* made his Eſcape from them, and got Home. This was after they began to ſettle the Place a ſecond Time: for upon Capt. *Lothrop*'s Loſs, the Town was deſerted for ſome Time; but this Year 1677, they began, to build again. Sergeant *Plympton* was accounted a gracious Man; he was burnt by the Indians, and the Indians oblig'd one *Dickinſon*,

Abigail Hoit, Jun.
John Stebbins, *Jun.*
Sam

aken at *Hatfield* to lead him to the Stake: The Manner of Burning was this; they cover'd him with dry Bark, ſet it on Fire; then they quenched the Fire; nd anon firing it again; he went chearfully to the take &c. The Town was deſerted for ſome Time: n 1684, they returned again to ſettle the Town. And,

6. *June* 1693, the Widow *Hepzibah Wells* and three Daughters were knock'd on the Head and ſcalp'd; wo of them dy'd; but the other liv'd; at the ſame me *Thomas Broughton* was kill'd, and his Wife great ith Child, and three of their Children.

7. On *October* 13. 1693, *Martin Smith* was taken, nd carried to *Canada*, from whence he returned after me Years.

8. *Sept.* 15. 1694. Monſieur *Caſtreen*, with a Number of Indians beſet the Fort, but were beat off: *Daniel werance* (a Lad) was kill'd in the Meadow; and *John eaumont*, and *Richard Lyman*, Soldiers in the Fort, were ounded, but recovered. Mrs. *Hannah Beaumont* & ſome hildren who were her Scholars, were remarkably preſerved: As they run from the Houſe to the Fort, the nemy fir'd many Shot at them, and the Bullets whiſtd about their Ears; but none of them were hurt, alo' ſome of the Enemy were very near them.

9. *Auguſt* 18. 1695, Mr. *Joſeph Barnard*, was fir'd pon by the Enemy, and his Horſe was ſhot down: e himſelf was wounded in the Body, one Wriſt ſhier'd to Pieces, his other Hand wounded; but yet ro' the Bravery of *Godfry Nims*, and others with m, he was brought into the Town, and liv'd till *ptember* 6. and then dy'd, greatly lamented, &c.

10. *Sept.* 16. 1696. *John Gillet*, and *John Smead*, were unting up *Green-River*; the Indians, came upon them, d took *Gillet*, but *Smead* made his Eſcape; the Eney left two or three Men with *Gillet*, and the reſt came

along to the Town, and aſſaulted Mr. *Daniel Belding*'s Houſe, took Mr. *Belding*, his Son *Nathanael*, and Daughter *Eſther*, Captive: kill'd his Wife and three Children, and wounded *Samuel*, and *Abigail*, but they recovered; altho' *Samuel* had a Hatchet ſtuck in his Head, and ſome of his Brains came out at the Wound.

11. *July* 1698, *Nathanael Pomroy*, was kill'd, being with a Party of Men, that went up the River, after ſome Indians that had done Miſchief at *Hatfield*; at the ſame Time *Samuel Dickinſon*, and one——*Charly* were retaken, from the Enemy. This is related by Dr. *Cotton Mather* in his Hiſtory of the ten Years War &c.

12. *October* 8. 1703. *Zebediah Williams*, and *John Nims*, were taken Captive, and carried to *Canada*; *Williams* dy'd there; *Nims*, with ſome others, made their Eſcape, and got home to *Deerfield*, in 1705.

13. The Town was taken *February* 29. 1703,4.

14. *May* 11. 1704, *John Allen* and his Wife, were kill'd, at a Place called the *Barrs*.

15. Sergeant *John Hawk*'s, riding on the Road, was fired upon by the Enemy, and wounded in the Hand, but got off to *Hatfield*, and his Wound was heal'd &c. This was in the Summer 1704.

16. *July* 19. 1704. *Thomas Ruſſell*, was kill'd by the Enemy, North of the Town.

17. *Auguſt* 1708. A Scout went up to the White-River; and as they return'd, were fir'd upon by the Enemy, and one Man, whoſe Name was *Barber* was kill'd; and he kill'd the Indian, that killed him. *Martin Kellogg*, Jun. was taken Captive: the other four eſcaped.

18. *October* 26. 1708. *Ebenezer Field*, was kill'd near *Muddy-Brook*.

19. *Mehuman Hinſdell*, was taken Captive as he was driving his Team from *Northampton*. This was

April

April 11. 1709. the ſecond Time of his Captivity: he was carried to *Canada*, and from thence to *France*, and got to *England*, and thence Home; &c.

20. *May* 1709. Lieut. *John Wells*, and *John Burt*, were loſt in a Skirmiſh with the Enemy on the *French-River*, after they had been, with others, as far as the *Lake Champlain*, and killed ſome of the Enemy.

21. *Joſeph Cleſſon*, and *John Arms*, were taken *June* 22. 1709. and the next Day *Jonathan Williams* was kill'd, and *Matthew Cleſſon* mortally wounded; and Lieut. *Thomas Taylor*, and *Iſaac Matloon*, were wounded, but recovered.

22. *July* 30. 1712. Sergeant *Samuel Taylor*, and others, were ſent out as a Scout to the *North-River*; they were attacked by the Enemy, and *Samuel Androſs* was kill'd; *Jonathan Barrett* was wounded in the Side, and then taken; one *William Sanford* was alſo taken; the reſt got home; &c. The Priſoners were carried to *Canada*, where they met Lieut. *Samuel Williams*, (who was then at *Canada* with a Flag of Truce) who Ranſom'd them from the Indians, and brought them home: They were abſent but about two Months.

23. *June* 27. 1724. *Ebenezer Shelden*, *Thomas Coltor*, and *Jeremiah Engliſh*, (a Friend Indian) were kill'd, on the Road, beyond the *Green-River* Houſes; and it is ſuppoſed, the Enemy received ſome Damage from ſome of our Forces, who came upon them ſpeedily; &c.

24. *July* 10. 1724. Lieut. *Timothy Childs*, and *Samuel Allen*, were ſhot upon, and wounded, as they were returning from their Labour in the Field, but they eſcaped, and were healed of their Wounds.

25. *Auguſt* 25. 1725. Deacon *Field*, Deacon *Childs*, and others, were going up to *Green-River* Farms, and were ambuſh'd by the Indians, but they diſcovered the Indians; and *John Wells* diſcharged his Gun at an Indian

Indian, who fell: The Indians fired at them, and wounded Deacon *Samuel Field*; the Ball paſſing thro' the right Hypochondria, cutting off three Plaits of the Myſenteria, which hung out of the Wound, in Length almoſt two Inches, which was cut off even with the Body, the Bullet paſſing between the loweſt, and the next Rib, cutting at its going forth, the loweſt Rib, his Hand being cloſe to the Body, when the Ball came forth, it entred at the Root of the Heel of the Thumb, cutting the Bone of the Fore-Finger, reſting between the fore & ſecond Finger, was cut out; and all the Wounds were cur'd in leſs than 5 Weeks by Dr *Thomas Haſtings*.

TO the Accounts above, for the Information of our younger People, I would add the following Obſervations.

The *Reverend Author* of the preceeding Hiſtory and Sermon, was a *Son* of Mr. *Samuel Williams* of *Roxbury*, where he was Born *Dec.* 10. 1664; Took his firſt Degree at *Harvard-College* in 1683; was ordained the 1ſt Paſtor of the Church in *Deerfield* in *May* 1686.

And his firſt Wife *Eunice*, murthered by the barbarous *Indians*, as above related, was the only *Daughter* of the Rev. Mr. *Eleazer Mather*, 1ſt Paſtor of the Church at *Northampton*, by his only Wife Mrs. *Eunice*, the Daughter of the Reverend and famous Mr. *John Warham*, formerly a Miniſter in *Exeter* in *England*, who came to *New-England* in 1630, was the firſt Teacher with the Reverend Mr. *Maverick*, Paſtor of the firſt Church of *Dorcheſter* near *Boſton*, and in 1635, remov'd with the greater Part of his Church to *Windſor* on *Connecticut-River*, where he continued their Paſtor 'till he died: after the Rev. Mr. *Eleazer Mather*'s Death, his Widow married the Rev. Mr. *Solomon Stoddard*, who ſucceeded him in the Paſtoral Office at *Northampton*.

When

When *Deerfield* was deſtroyed in *February* 1703,4. it was in the firſt Year of my living at *Harvard-College*: and I well remember how generally and greatly affected were the good People of this Province, with That terrible Diſaſter.

His eldeſt Son *Eleazer* being then in another Town, eſcaped that Calamity: The next Commencement, by the Encouragement and Help of divers charitable People, eſpecially in *Boſton*, he entered *Harvard-College*; and living in the Chamber over me, I fell into an intimate Acquaintance with him; and found him a Perſon of eminent Piety, Humility, Sincerity, and Sweetneſs of Temper, like his Father: He took his firſt Degree in 1708, and became the faithful Paſtor of the Church of *Mansfield* in *Connecticut*, until he died.

His Rev. *Father* returning from Captivity, and arriving at *Boſton*, *November* 21. 1706, to the great Joy of the People; and being informed that he was to Preach the Publick Lecture There on *December* 6th; I with many others, went down, and in an Auditory exceedingly crowded and affected, I heard the *Sermon* herewith reprinted. And in thoſe Times, there was ſuch a tender Union, Affection, and Chriſtian Simplicity, among the good People Here; that as the Apoſtle livelily deſcribes it; 'When one Member of the 'Society ſuffered, the whole Body ſeem'd to ſuffer with 'it; and when one rejoyced, the whole rejoyced.'

By the like kind Encouragement the Reverend Mr. *Williams* had his Son *Stephen Williams* educated at *Harvard-College*; who took his firſt Degree in 1713; was ordained Paſtor of a Church in *Springfield*; and is ſo extenſively known and valued, that his Name only need to be mentioned; as that of his Son *Warham*;—who took his firſt Degree in 1719, and became the worthy Paſtor of the Church at *Waltham*, formerly

The Reverend Mr. *Williams* of *Deerfield* uſed every *May* yearly to come down to the General *Convention* of Miniſters of the Province at *Boſton*; where he was always very affectionately entertained.

At the *Convention* in *May* 1728, (being choſen the Year before) he preached a very moving Sermon to the Miniſters: When I remember, he expreſs'd his Joy in the great Advantage we at that Time had above the preceeding Miniſters, in the *General Awakenings* thro' the Land, by the *Great Earthquake* in *October* foregoing. And on *June* 12. 1729, He died, greatly beloved and lamented. ‖

And by the Accounts above, we may learn, from the Inſtance of *This one Town only* in *our Weſtern Frontiers* of the *Province* of the *Maſſachuſetts-Bay* in *New-England*—what horrible Murthers and Deſolations *This Province* has ſuffered from the *French* and *Indians* in all our Wars with them ever ſince the Year 1675, when the *Indians* firſt broke out upon us—and *what Numbers* of the *preſent People* in *Canada* are the *Children* of This Province, or *Deſcendants* from them—Which, in Caſe the Sovereign GOD ſhould ever lead a victorious Army of ours into *Canada*, will clearly juſtify us to all the World, if we ſhould bring every Child & Deſcendant of *New-England*, yea of *all* the *Britiſh Colonies*, away.—Eſpecially conſidering we ſhould bring them into a much pleaſanter and more plenteous Land and agreable Climate; out of a wretched Land of Darkneſs & Slavery, both Religious and Civil, into a Land of glorious Light and Liberty. And may the ALMIGHTY haſten it in his Time!

Boſton, Dec. 1757.

T. Prince.